

THE
WORLD'S CONGRESS OF RELIGIONS

THE ADDRESSES AND PAPERS

DELIVERED

BEFORE THE PARLIAMENT.

AND

AN ABSTRACT OF THE CONGRESSES

HELD IN THE ART INSTITUTE.

Chicago, Illinois, U. S. A.,

AUGUST 25 TO OCTOBER 15, 1893.

Under the Auspices of

THE WORLD'S COLUMBIAN EXPOSITION.

PROFUSELY ILLUSTRATED.

WITH MARGINAL NOTES

EDITED BY J. W. HANSON, D. D.

*"For modes of faith let graceless zealots fight;
He can't be wrong, whose life is in the right."*—POPE.

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Art Institute, Chicago, Where the World's Congress of Religions was Held.

PREFACE.



THE Parliament of Religions and the World's Religious Congresses attracted the attention of mankind all over the earth. Those who listened to the valuable papers read and addresses made regretted that millions could not read what only hundreds had heard. But it would require a library of encyclopædic volumes to contain all that was said at those great assemblages. The only feasible method of extending their circulation in a concise form is to print the most of the best and the best of the most of the Parliament papers, and condense the

substance of the Congresses into what might be termed a literary pematican, omitting, as far as possible, all personal and petty details connected with the conception, origin and progress of the meetings. Such matter, however interesting to those mentioned, is of minor importance to the public, and if indulged in excludes the far more valuable papers themselves, and is at the expense of the increase of the size and cost of the volume, thus removing it beyond the reach of many who might otherwise possess it.

This volume contains the most and the best of the Parliament and the Congresses. The Parliament papers are largely from authors' manuscripts or stenographic reports, and the Congresses are mainly written by eminent clergymen and others who participated in them.

If the reader will compare this book with others that profess to cover the same ground, he will discover that the important papers are not "edited" in a manner to break the hearts of their authors by the omission of vital portions, nor disfigured by such errors as were ex-

cusable in the haste incidental to their original appearance in the daily press, but discreditable in a permanent volume; that papers delivered to the Congresses do not appear in the proceedings of the Parliament, nor *vice versa*; that papers never read are not printed in these pages, nor are important ones read omitted; in a word, that the documents themselves are given as nearly as possible within the compass of a single volume, without note or comment.

Mechanically, this work is all that any one would desire. Its large, legible type, beautiful illustrations and handsome binding constitute it by far the most elegant book among those devoted to the laudable purpose of preserving the valuable words spoken at the World's Parliament and Congresses.

A complaint has been made by some of those who were prominent in the Parliament that their prerogatives have been invaded by others who have published the proceedings. Even Christian clergymen, who profess to be anxious that their utterances may reach the widest circulation, have attempted to confine the publication of their papers to one particular work. But it must be apparent that the great Parliament and Congresses were the property of mankind. No one possesses any monopoly in them. They were made successful by the generous contributions, and the unpaid time and toil of thousands. It was the constant announcement of the prominent promoters of the Parliament, that the unique gatherings were for the moral and religious welfare of mankind, and multitudes of men and women worked without money and without price to render the great occasion the magnificent success that it was. The statement will, therefore, doubtless occasion surprise; yet it is true, that some of those most prominent in making this proclamation have not only availed themselves of their opportunities to promote their personal emolument, but have attempted to confine the circulation of the valuable documents to the publications in which they are financially interested.

The publishers of this volume have proceeded on the ground that no private individual or corporation has any exclusive property in the papers of the World's Parliament and Congresses of Religion, but that they are entitled rather to the widest possible circulation—a view which, it is pleasing to state, has been very heartily indorsed by the majority of those who participated in the Congresses—and they desire to do their part in spreading them before the world. To this end a large amount of money has been expended, and the present volume is the result; and they trust it will be a means to extend the beneficent work of the

greatest religious event of the Nineteenth Century, and, with confidence in its merits, they send it out to the world.

In the compilation and preparation of this volume the publishers are indebted for valuable aid and services to a large number of gentlemen who were prominently identified with the great religious gatherings, among whom may be specially mentioned Rev. Simeon Gilbert, D. D., Professor Andrew C. Zenos, of McCormick Theological Seminary, Rabbi Joseph Stolz, Bishop B. W. Arnett, D. D., Rev. J. P. Hale, D. D., Rev. George Hall, Rev. D. R. Mansfield, Rev. Lee M. Heilman, Rev. Hugh Spencer Williams and Count William J. Onahan, Secretary of the Catholic Congress. These and others rendered valuable aid, and it is due to them and a pleasure to us, to acknowledge their services.

THE PUBLISHERS.



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<i>President.</i> | |

OPENING OF THE PARLIAMENT.



HIS great religious gathering, never possible before in the history of the world, nor even now, perhaps, possible anywhere else than in the great "city by the unsalted sea," was inaugurated in the Art palace (see frontispiece), on Monday, September 11, 1893, and continued eighteen days. All nations, tribes and tongues seemed assembled in the Hall of Columbus. The orient and the occident clasped hands. From "India's coral strand," from Japan and China, clad in robes of white, and red and orange, the oriental priests mingled with the sober-clad representatives of the West, and the group on the platform gave to the four thousand spectators in the auditorium

The Orient
and Occident
Clasp Hands.

such a picture as was never before seen on earth. It would be impossible, short of a library of volumes, to report the speeches made. A single volume can only give the best, and abstracts of others, and in these days when readers remember the brevity of life, and the multitude of books, in making which there is no end, they will be glad to know that the cream of the great religious parliament and congresses is in this volume. This work is not devoted to glorifying the names of those who suggested, or launched, or were conspicuous in this greatest of religious gatherings. It aims, in the shortest, most compact form, to present the gist of the World's Parliament and Congresses.

Grouped on the platform were: Bishop D. A. Payne, Rajah Ram, of the Punjab; Carl von Bergen, President of the Swedish Society for Psychical Research, Stockholm, Sweden; Birchand Raghavji Gandhi, B. A., Honorary Secretary of the Jain Association, of India, Bombay; Rev. P. C. Mozoomdar, India; H. Dharmapala, India; Miss Jeanne Serabji, Bombay; Archbishop Ryan, Philadelphia; Rev. Alexander McKenzie, Massachusetts; Count A. Bernstorff, Berlin; Prince Serge Wolkonsky, Russia; Most Rev. Dionysios Latas, Archbishop of Zante, Greece; Homer Perati, Archdeacon of the Greek church; Pung Quang Yu, of China; Bishop B. W. Arnett; H. Toki, Japan; Rev. Takayoshi Matsugama, Japan; Right Rev. Reuchi Shibata, Japan; Rev. Zitsuzen Ashitsu, Japan; Kinza Riuge Hirai, Japan; Swami Vivekananda, Bombay;

On the Plat-
form.

Professor Chakravarti, Bombay; B. B. Nagarkar, Bombay, representative of the religion of the Brahmo, Somaj; Jinda Ram, India; Rev. P. G. Philambolic Oconomus, a priest of the Greek church; Banriu Yatsubuchi, President of Hoju, Buddhist society, Japan; Shaku Soyen, Archbishop of the Zen, of the Buddhist sects; Bishop Sanuki, Japan; Noguchi and Nomura, Interpreters, Tokio, Japan; G. Bonet-Maury, Paris; Prince Momulu Massaquoi, of Liberia; Bishop Jenner, Anglican Free church; Rev. Alfred Williams Momerie, D. D., London, England; Rev. Maurice Phillips, of Madras; Professor N. Valentine, William T. Harris, Dr. Ernest Taber, Rev. George T. Candlin, Professor Kosaki, Bishop Cotter, of Winona; Dr. Adolph Brodbeck, Z. Zimigrowski, Principal Grant, of Canada.

After the Universal Prayer had been recited, led by Cardinal Gibbons, President C. C. Bonney gave the Address of Welcome.

WORSHIPERS OF GOD AND LOVERS OF MAN: Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

President
Bonney's Ad-
dress of Wel-
come.

If this congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory, and marking the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield the spirit of concord, and learn war no more.

It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

In this congress the word "religion" means the love and worship of God and the love and service of man. We believe the Scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But,

properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination. Necessarily God reveals Himself differently to a child than to a man; to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each one must behold Him through the colored glass of his own nature. Each one must receive Him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed Himself in the other, and remembers the inexorable law that with what judgment it judges, it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented. Such errors it is hoped that this congress will do much to correct and to render hereafter impossible.

The Religious
Faiths of the
World.

He, who believes that God has revealed Himself more fully in his religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction that the God who gave it will preserve, protect, and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn it, and be helped heavenward by it. When it pleased God to give me the idea of the World's Congress of 1893, there came with that idea a profound conviction that the crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent by the Government of the United States to all other nations, contained among other great themes to be considered, "The grounds for fraternal union in the religions of different people."

At first the proposal of a World's Congress of Religions seemed impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. This committee was composed of representatives of sixteen religious bodies. Rev. Dr. John Henry Barrows was made chairman. How zealously and efficiently he has performed the great work committed to his hands this congress is a sufficient witness.

Committee of
Organization.

The preliminary address of the committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benedictions, and promised the congress their active co-operation and support.

To most of the departments of the World's Congress' work a single week of the exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of religion, but so great has been the interest, and so many have been the applications in this department, that the plans for it have repeatedly been rearranged, and it now extends from September 4th to October 15th, and several of the religious congresses have, nevertheless, found it necessary to meet outside of these limits.

Programme
of the Con-
gress.

The programme for the religious congresses of 1893 constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The programme of this general parliament of religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada and the American States, and, indirectly, includes many other countries. This remarkable programme presents, among other great themes to be considered in this congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This programme also announces for presentation the great subjects of revelation, immortality, the Incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing interest. The distinguished leaders of human progress, by whom these great topics will be presented, constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general programme seventeen days have been assigned. During substantially the same period the second part of the programme will be executed in the adjoining Hall of Washington. This will consist of what are termed presentations of their distinctive faith and achievements by the different churches. These presentations will be made to the world, as represented in the World's Religious Congresses of 1893. All persons interested are cordially invited to attend.

The third part of the general programme for the congresses of this department consists of separate and independent congresses of the different religious denominations for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind. These special congresses will be held, for the most part, in the smaller halls of this memorial building. A few of them have, for special reasons, already been held. It is the special object of these denominational congresses to afford opportunities for further information to all who may desire it. The leaders of these several churches most cordially desire the attendance of the representatives of other

religions. The denominational congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the programme of the department of religion will consist of congresses of various kindred organizations. These congresses will be held between the close of the parliament of religions and October 15th, and will include missions, ethics, Sunday rest, the evangelical alliance, and other similar associations. The congress on evolution should, in regularity, have been held in the department of science, but circumstances prevented, and it has been given a place in this department by the courtesy of the committee of organization.

To this more than imperial feast, I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other, and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

Welcome to
the Imperial
Feast.

Let one other point be clearly stated. While the members of this congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is at the same time gladly recognized and respected, as the just acknowledgment of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this congress, each system of religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication in the department of religion, we seek in this congress "to unite all religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgment upon any matter of faith, or worship, or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower. It is the brotherhood of religions.

In this name I welcome the first Parliament of the Religions of the World.

He was followed by the Rev. John Henry Barrows, D. D., chairman of the general committee:

Address by
Dr. Barrows.

MR. PRESIDENT AND FRIENDS: If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the spirit of God. The whitest snow on the sacred mount of Japan, the clearest water springing from the sacred fountains of India are not more pure and bright than the joy of my heart, and of many hearts here, that this day has dawned in the annals of time, and that, from the furthest isles of Asia; from India, the mother of religions; from Europe, the great teacher of civilization; from the shores on which breaks the "long wash of Australasian seas," that from neighboring lands, and from all parts of this republic which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first parliament of religions must prove an event of race-wide and perpetual significance. * * *

Welcome, most welcome, O wise men of the East and of the West! May the star which led you hither be like unto that luminary which guided the men of old, and may this meeting by the inland sea of a new continent be blessed of heaven to the redemption of men from error and from sin and despair. I wish you to understand that this great undertaking, which has aimed to house under one friendly roof in brotherly counsel the representatives of God's aspiring and believing children everywhere, has been conceived and carried on through strenuous and patient toil, with an unfaltering heart, with a devout faith in God and with most signal and special evidence of His divine guidance and favor. * * *

What, it seems to me, should have blunted some of the arrows of criticism shot at the promoters of this movement is this other fact, that it is the representatives of that Christian faith which we believe has in it such elements and divine forces that it is fitted to the needs of all men, who have planned and provided this first school of comparative religions, wherein devout men of all faiths may speak for themselves without hindrance, without criticism, and without compromise, and tell what they believe and why they believe it. I appeal to the representatives of the non-Christian faiths, and ask you if Christianity suffers in your eyes from having called this parliament of religions? Do you believe that its beneficent work in the world will be one whit lessened?

On the contrary, you agree with the great mass of Christian scholars in America in believing that Christendom may proudly hold up this congress of the faiths as a torch of truth and of love which may prove the morning star of the twentieth century. There is a true and noble sense in which America is a Christian nation, since Christianity is recognized by the supreme court, by the courts of the several states, by executive officers, by general national acceptance and observance, as the prevailing religion of our people. This does not mean, of course, that the church and state are united. In America they are

separated, and in this land the widest spiritual and intellectual freedom is realized. Justice Ameer Ali, of Calcutta, whose absence we lament today, has expressed the opinion that only in this western republic would such a congress as this have been undertaken and achieved.

I do not forget—I am glad to remember—that devout Jews, lovers of humanity, have co-operated with us in this parliament; that these men and women representing the most wonderful of all races and the most persistent of all religions—who have come with good cause to appreciate the spiritual freedom of the United States of America—that these friends, some of whom are willing to call themselves Old Testament Christians, as I am willing to call myself a New Testament Jew, have zealously and powerfully co-operated in this good work. But the world calls us, and we call ourselves, a Christian people. We believe in the Gospels and in Him whom they set forth as “the Light of the World,” and Christian America, which owes so much to Columbus and Luther, to the pilgrim fathers and to John Wesley, which owes so much to the Christian church and the Christian college and the Christian school, welcomes today the earnest disciples of other faiths and the men of all faiths who, from many lands, have flocked to this jubilee of civilization.

Cherishing the light which God has given us and eager to send this light everywhither, we do not believe that God, the Eternal Spirit, has left Himself without witness in non-Christian nations. There is a divine light enlightening every man.

A Divine
Light.

“One accent of the Holy Ghost
The heedless world has never lost.”

Prof. Max Müller, of Oxford, who has been a friend of our movement and has sent a contribution to this parliament, has gathered together in his last volume a collection of prayers—Egyptian, Accadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan and modern Hindu—which make it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy aspirations by the Nile and the Ganges, in the deserts of Arabia and by the waves of the Yellow sea.

It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths. * * *

Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster—through the sage of China and the prophets of India and the prophet of Islam!

We are met together today as men, children of one God, sharers with all men in weakness and guilt and deed, sharers with devout souls everywhere in aspiration and hope and longing. We are met as religious men, believing even here in this capital of material wonders—in the presence of an exposition which displays the unparalleled marvels of steam and electricity—that there is a spiritual root to all human

Comparative
Theology.

progress. We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological; we are met, I believe, in the temper of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own; and we are met as conscientious and truth-seeking men in a council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did.

We are met in a great conference, men and women of different minds; where the speaker will not be ambitious for short-lived, verbal victories over others, where gentleness, courtesy, wisdom and moderation will prevail far more than heated argumentation. I am confident that you appreciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a parliament of religions over which flies no sectarian flag, which is to be stamped by no sectarian war cries, but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood. We feel that there is a spirit which should always pervade these meetings, and if any one should offend against this spirit let him not be rebuked publicly, or personally; your silence will be a graver and severer rebuke.

* * * * *

Careful and
Scholarly Es-
says.

It is a great and wonderful programme that is to be spread before you; it is not all that I could wish or had planned for, but it is too large for any one mind to receive it in its fullness during the seventeen days of our sessions. Careful and scholarly essays have been prepared and sent in by great men of the old world and the new, which are worthy of the most serious and grateful attention, and I am confident that each one of us may gain enough to make this parliament an epoch of his life. You will be glad with me that, since this is a world of sin and sorrow, as well as speculation, our attention is for several days to be given to those greatest practical themes which press upon good men everywhere. How can we make this suffering and needy world less a home of grief and strife and far more a commonwealth of love, a kingdom of heaven? How can we abridge the chasms of alienation which have kept good men from co-operating? How can we bring into closer fellowship those who believe in Christ as the Saviour of the world? And how can we bring about a better understanding among the men of all faiths? I believe that great light will be thrown upon these problems in the coming days. * * *

Welcome, one and all, thrice welcome to the World's first Parliament of Religions! Welcome to the men and women of Israel, the standing miracle of nations and religions! Welcome to the disciples of Prince Siddartha, the many millions who cherish in their hearts Lord Buddha as the light of Asia! Welcome to the high priest of the national religion of Japan! This city has every reason to be grate-

the enlightened ruler of the sunrise kingdom. Welcome to the men of India and all faiths! Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings, the representatives of whose faiths I address at this moment!

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea.

Spirits of
Just and Good
Men.

When, a few days ago I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us the most hope and happiness today is our confidence that

'The whole round world is every way
Bound by gold chains about the feet of God.'

He was followed by Archbishop Feehan, of Chicago: On this most interesting occasion, ladies and gentlemen, a privilege has been granted to me—that of giving greeting in the name of the Catholic church to the members of this parliament of religion. Surely we all regard it as a time and a day of the highest interest, for we have here the commencement of an assembly unique in the history of the world. One of the representatives from the ancient East has mentioned that his king in early days held a meeting something like this, but certainly the modern and historical world has had no such thing. Men have come from distant lands, from many shores. They represent many types of race. They represent many forms of faith; some from the distant East, representing its remote antiquity; some from the islands and continents of the West. In all there is a great diversity of opinion, but in all there is a great, high motive.

Address by
Archbishop
Feehan.

Of all the things that our city has seen and heard during these passing months, the highest and the greatest is now to be presented to it. For earnest men, learned and eloquent men of different faiths, have come to speak and to tell us of those things that of all are of the highest and deepest interest to us all. We are interested in material things; we are interested in beautiful things. We admire the wonders of that new city that has sprung up at the southern end of our great city of Chicago; but when learned men, men representing the thought of the world on religion, come to tell us of God and of His truth, and

of life and of death, and of immortality and of justice, and of goodness and of charity, then we listen to what will surpass, infinitely, whatever the most learned or most able men can tell us of material things.

Those men that have come together will tell of their systems of faith, without, as has been well said by Dr. Barrows, one atom of surrender of what each one believes to be the truth for him. No doubt it will be of exceeding interest; but whatever may be said in the end, when all is spoken, there will be at least one great result; because no matter how we may differ in faith or religion, there is one thing that is common to us all, and that is a common humanity. And those men representing the races and the faiths of the world, meeting together and talking together and seeing one another, will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship. As the privilege which I prize very much has been given to me, I bid them all, in my own name, and of that I represent, a most cordial welcome.

Response by
Cardinal Gibbons.

Response by Cardinal Gibbons: Your honored president has informed you, ladies and gentlemen, that if I were to consult the interests of my health I should perhaps be in bed this morning, but as I was announced to say a word in response to the kind speeches that have been offered up to us, I could not fail to present myself at least, and to show my interest in your great undertaking.

I would be wanting in my duty as a minister of the Catholic church if I did not say that it is our desire to present the claims of the Catholic church to the observation and, if possible, to the acceptance of every right-minded man that will listen to us. But we appeal only to the tribunal of conscience and of intellect. I feel that in possessing my faith I possess a treasure compared with which all treasures of this world are but dross, and, instead of hiding those treasures in my own coverts, I would like to share them with others, especially as I am none the poorer in making others the richer. But though we do not agree in matters of faith, as the Most Reverend Archbishop of Chicago has said, thanks be to God there is one platform on which we all stand united. It is the platform of charity, of humanity, and of benevolence. And as ministers of Christ we thank him for our great model in this particular. Our blessed Redeemer came upon this earth to break down the wall of partition that separated race from race, and people from people, and tribe from tribe, and has made us one people, one family, recognizing God as our common Father, and Jesus Christ as our Brother.

We have a beautiful lesson given to us in the Gospel of Jesus Christ—that beautiful parable of the good Samaritan which we all ought to follow. We know that the good Samaritan rendered assistance to a dying man and bandaged his wounds. The Samaritan was his enemy in religion and in faith, his enemy in nationality, and his enemy in social life. That is the model that we all ought to follow.

I trust that we will all leave this hall animated by a greater love for

one another, for love knows no distinction of faith. Christ the Lord is our model, I say. We cannot, like our Divine Saviour, give sight to the blind, and hearing to the deaf, and walking to the lame and strength to the paralyzed limbs; we cannot work the miracles which Christ wrought; but there are other miracles far more beneficial to ourselves that we are all in the measure of our lives capable of working, and those are the miracles of charity of mercy, and of love to our fellowman.

Let no man say that he cannot serve his brother. Let no man say, "Am I my brother's keeper?" That was the language of Cain, and I say to you all here today, no matter what may be your faith, that you are and you ought to be your brother's keeper. What would become of us Christians today if Christ the Lord had said, "Am I my brother's keeper?" We would be all walking in darkness and in the shadow of death, and if today we enjoy in this great and beneficent land of ours blessings beyond comparison, we owe it to Christ, who redeemed us all. Therefore, let us thank God for the blessings He has bestowed upon us. Never do we perform an act so pleasing to God as when we extend the right hand of fellowship and of practical love to a suffering member. Never do we approach nearer to our model than when we cause the sunlight of heaven to beam upon a darkened soul; never do we prove ourselves more worthy to be called the children of God, our Father, than when we cause the flowers of joy and of gladness to grow up in the hearts that were dark and dreary and barren and desolate before.

For, as the apostle has well said, "Religion pure and undefiled before God and the Father is this: To visit the orphan and the fatherless and the widow in their tribulations, and to keep one's self unspotted from this world."

The Rev. Augusta J. Chapin, D. D., chairman of the women's committees, then said:

I am strangely moved as I stand upon this platform and attempt to realize what it means that you all are here from so many lands representing so many and widely differing phases of religious thought and life, and what it means that I am here in the midst of this unique assemblage to represent womanhood and woman's part in it all. The parliament which assembles in Chicago this morning is the grandest and most significant convocation ever gathered in the name of religion on the face of this earth.

The old world, which has rolled on through countless stages and phases of physical progress, until it is an ideal home for the human family, has, through a process of evolution or growth, reached an era of intellectual and spiritual attainment where there is malice toward none and charity for all; where, without prejudice, without fear and with perfect fidelity to personal convictions, we may clasp hands across the chasm of our indifferences and cheer each other in all that is good and true.

The World's first Parliament of Religions could not have been

Remarks by
Rev. Augusta
J. Chapin, D.
D.

called sooner and have gathered the religionists of all these lands together. We had to wait for the hour to strike, until the steamship, the railway and the telegraph had brought men together, leveled their walls of separation and made them acquainted with each other; until scholars had broken the way through the pathless wilderness of ignorance, superstition and falsehood, and counselled them to respect each other's honesty, devotion and intelligence. A hundred years ago the world was not ready for this parliament. Fifty years ago it could not have been convened, and had it been called but a single generation ago, one-half of the religious world could not have been directly represented.

Woman could not have had a part in it in her own right for two reasons: One, that her presence would not have been thought of nor tolerated; and the other was that she, herself, was still too weak, too timid and too unschooled to avail herself of such an opportunity had it been offered. Few, indeed, were they a quarter of a century ago who talked about the Divine Fatherhood and Human Brotherhood, and fewer still were they who realized the practical religious power of these conceptions. Now few are found to question them.

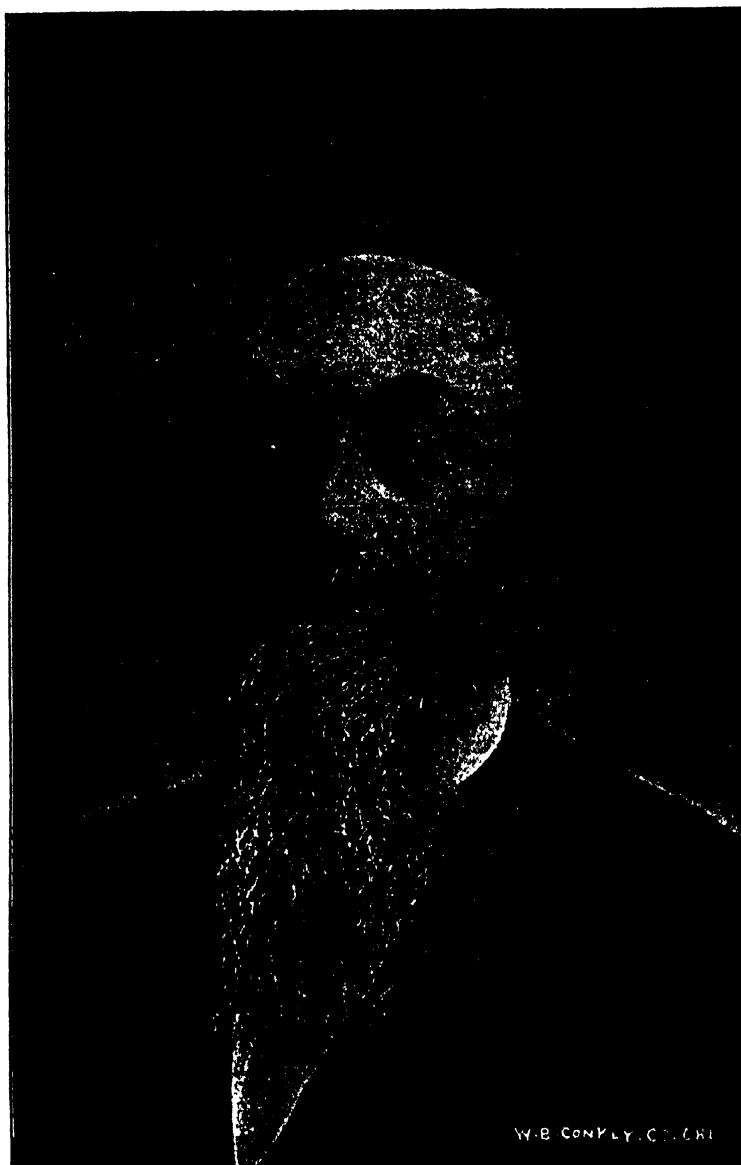
Highest
Honors for
Women.

I am not an old woman, yet my memory runs easily back to the time when, in all the modern world, there was not one well equipped college or university open to women students, and when, in all the modern world, no woman had been ordained, or even acknowledged, as a preacher outside the denomination of Friends. Now the doors are thrown open in our own and many other lands. Women are becoming masters of the languages in which the great sacred literatures of the world are written. They are winning the highest honors that the great universities have to bestow, and already in the field of religion hundreds have been ordained, and thousands are freely speaking and teaching this new Gospel of freedom and gentleness that has come to bless mankind.

We are still at the dawn of this new era. Its grand possibilities are all before us, and its heights are ours to reach. We are assembled in this great parliament to look for the first time in each other's faces, and to speak to each other our best and truest words. I can only add my heartfelt word of greeting to those you have already heard. I welcome you brothers, of every name and land, who have wrought so long and so well in accordance with the wisdom high heaven has given to you; and I welcome you, sisters, who have come with beating hearts and earnest purpose to this great feast, to participate not only in this parliament, but in the great congresses associated with it. Isabella, the Catholic, had not only the perception of a new world, but of an enlightened and emancipated womanhood, which should strengthen religion and bless mankind. I welcome you to the fulfillment of her prophetic vision.

President
Higinbotham
Said.

President H. N. Higinbotham said: It affords me infinite pleasure to welcome the distinguished gentlemen who compose this august body. It is a matter of satisfaction and pride that the relations exist-



Charles Carroll Bonney, Chicago, President World's Congress Auxiliary.

ing between the peoples and nations of the earth are of such a friendly nature as to make this gathering possible. I have long cherished the hope that nothing would intervene to prevent the full fruition of the labors of your honored chairman.

I apprehend that the fruitage of this parliament will richly compensate him and the world and prove the wisdom of his work. It is a source of satisfaction that, to the residents of a new city in a far country should be accorded this great privilege and high honor. The meeting of so many illustrious and learned men under such circumstances evidences the kindly spirit and feeling that exists throughout the world. To me this is the proudest work of our exposition. [Cheers.] There is no man, high or low, learned or unlearned, but will not watch with increasing interest the proceedings of this parliament. Whatever may be the differences in the religions you represent, there is a sense in which we are all alike. There is a common plane on which we are all brothers. We owe our beings to conditions that are exactly the same. Our journey through this world is by the same route. We have in common the same senses, hopes, ambitions, joys and sorrows, and these to my mind argue strongly and almost conclusively a common destiny.

To me there is much satisfaction and pleasure in the fact that we are brought face to face with men that come to us bearing the ripest wisdom of the ages. They come in the friendliest spirit that, I trust, will be augmented by their intercourse with us and with each other. I hope that your parliament will prove to be a golden milestone on the highway of civilization, a golden stairway leading up to the tableland of a higher, grander and more perfect condition, where peace will reign and the enginery of war be known no more forever.

These addresses were responded to by many from the most eminent representatives of the world's religions present, extracts from which here follow:

The Rev. Alexander McKenzie, of Harvard university, said: I suppose that everybody who speaks here this morning stands for some thing. The very slight claim I have to be here, rests on the fact that I am one of the original settlers. I am here representing the New England Puritan, the man who has made this gathering possible. The Puritan came early to this country, with a very distinct work to do, and he gave himself distinctly to that work, and succeeded in doing it. There are some who criticise the Puritan, and say that if he had been a different man than he was he would not have been the man he was. * * * The little contribution that he makes this morning, in the way of welcome to these guests from all parts of the world, is to congratulate them on the opportunity given them of seeing something of the work his hands have established. We are able to show our friends from other countries, not that we have something better than what they have, but that we have that which they can see nowhere else in the world. It would be idle to present trophies of old countries to men from India and Japan. We cannot show an old history or stately

Remarks by
Rev. Alex. Mc-
Kenzie.

architecture. We cannot point to the castles and abbeys of England, but we can show a new country which means to be old. We can show buildings as tall as any in the world, and we can show the displacement of buildings that are a few score years old by the stately and elegant structures of our time. But there is another thing we can show, if our brethren from abroad will take pains to notice it. I am not exaggerating when I say that we can show what can be shown nowhere else in the world, and that is, a great republic, and a republic in the process of making by the forces of Christianity. * * * The beginning of this republic was purely religious. The men who came to start it came from religious motives. Their religion may not have been exactly what other people liked, but they worked with a distinctively religious purpose. They came here to carry out the work of God. They worked with energy and perseverance and steadfastness to that end. They started on Plymouth Rock a parliament of religion. He said, in concluding, "We have not built cathedrals yet, but we have built log schoolhouses, and if you visit them you will see in the cracks between the logs the eternal light streaming in. And for the work we are doing, a log schoolhouse is better than a cathedral."

Address by
Archbishop
Latas.

The Most Rev. Dionysios Latas, Archbishop of Zante, Greece, representing the Greek Catholic church, said: * * * I consider myself very happy in having set my feet on this platform to take part in the congress of the different nations and peoples. I thank the great American nation, and especially the superiors of this congress, for the high manner in which they have honored me by inviting me to take part, and I thank the ministers of divinity of the different nations and peoples which, for the first time, will write in the books of the history of the world. * * * Reverend ministers of the eloquent name of God, the Creator of your earth and mine, I salute you on the one hand as my brothers in Jesus Christ, from whom, according to our faith, all good has originated in this world. I salute you in the name of the divinely inspired Gospel, which, according to our faith, is the salvation of the soul of man and the happiness of man in this world.

All men have a common Creator, without any distinction between the rich and the poor, the ruler and the ruled; all men have a common Creator without any distinction of clime or race, without distinction of nationality or ancestry, of name or nobility; all men have a common Creator, and consequently a common Father in God.

I raise up my hands and I bless with heartfelt love the great country and the happy, glorious people of the United States!

The eloquent P. C. Mozoomdar, of the Brahmo-Somaj:

P. C. Mo-
zoomdar
speaks for the
Hindus.

LEADERS OF THE PARLIAMENT OF RELIGIONS, MEN AND WOMEN OF AMERICA: The recognition, sympathy, and welcome you have given to India today are gratifying to thousands of liberal Hindu religious thinkers, whose representatives I see around me, and on behalf of my countrymen, I cordially thank you. India claims her place in the brotherhood of mankind, not only because of her great antiquity, but equally for what has taken place there in recent times. Modern India

has sprung from ancient India by a law of evolution, a process of continuity which explains some of the most difficult problems of our national life. In prehistoric times our forefathers worshiped the great living Spirit, God, and after many strange vicissitudes we, Indian theists, led by the light of ages, worship the same living Spirit, God, and none other. No individual, no denomination, can more fully sympathize or more heartily join your conference than we men of the Brahmo-Somaj, whose religion is the harmony of all religions, and whose congregation is the brotherhood of all nations.

An address from Hon. Pung Quang Yu, secretary of the Chinese legation, Washington, was read by Chairman Barrows: On behalf of the imperial government of China, I take great pleasure in responding to the cordial words which the chairman of the general committee and others have spoken today. This is a great moment in the history of nations and religions. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. The great sage of China, who is honored not only by the millions of our own land, but throughout the world, believed that duty was summed up in reciprocity, and I think that the word reciprocity finds a new meaning and glory in the proceedings of this historic parliament. I am glad that the great empire of China has accepted the invitation of those who have called this parliament and is to be represented in this great school of comparative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the other some lessons, I trust, of charity and good will, and discover what is excellent in other faiths than his own. In behalf of my government and people I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks.

Address from
Hon. Pung
Quang Yu.

Prince Serge Wolkonsky, of Russia, described the feeling of fraternity everywhere present in the religious congresses, which he illustrated by a Russian legend. The story, he said, may appear rather too humorous for the occasion, but one of our national writers says: "Humor is an invisible tear through a visible smile," and we think that human tears, human sorrow and pain are sacred enough to be brought even before a religious congress.

A Russian
Legend.

There was an old woman, who for many centuries suffered tortures in the flames of hell, for she had been a great sinner during her earthly life. One day she saw far away in the distance an angel taking his flight through the blue skies, and with the whole strength of her voice she called to him. The call must have been desperate, for the angel stopped in his flight and coming down to her asked her what she wanted.

"When you reach the throne of God," she said, "tell Him that a miserable creature has suffered more than she can bear, and that she asks the Lord to be delivered from these tortures."

The angel promised to do so and flew away. When he had transmitted the message, God said:

"Ask her whether she has done any good to anyone during her life."

The old woman strained her memory in search of a good action during her sinful past, and all at once: "I've got one," she joyfully exclaimed: "One day I gave a carrot to a hungry beggar."

The angel reported the answer.

"Take a carrot," said God to the angel, "and stretch it out to her. Let her grasp it, and if the plant is strong enough to draw her out from hell she shall be saved."

This the angel did. The poor old woman clung to the carrot. The angel began to pull, and lo! she began to rise! But when her body was half out of the flames she felt another weight at her feet. Another sinner was clinging to her. She kicked, but it did not help. The sinner would not let go his hold, and the angel, continuing to pull, was lifting them both. But, oh! another sinner clung to them, and then a third, and more and always more—a chain of miserable creatures hung at the old woman's feet. The angel never ceased pulling. It did not seem to be any heavier than the small carrot could support, and they all were lifted in the air. But the old woman suddenly took fright. Too many people were availing themselves of her last chance of salvation, and, kicking and pushing those who were clinging to her, she exclaimed: "Leave me alone; hands off; the carrot is mine."

No sooner had she pronounced this word "mine" than the tiny stem broke, and they all fell back to hell, and forever.

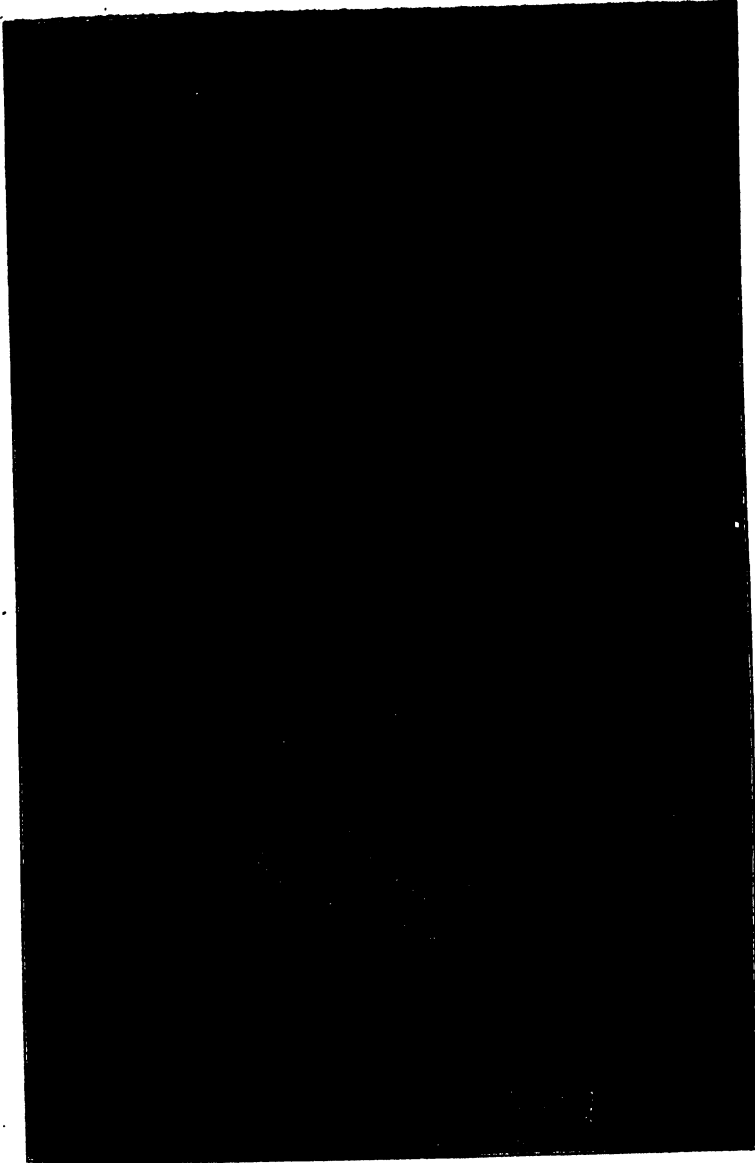
In its poetical artlessness and popular simplicity this legend is too eloquent to need interpretation. If any individual, any community, any congregation, any church, possesses a portion of truth and of good, let that truth shine for everybody; let that good become the property of everyone. The substitution of the word "mine" by the word "ours," and that of "ours" by the word "everyone's"—this is what will secure a fruitful result to our collective efforts as well as to our individual activities.

This is why we welcome and greet the opening of this congress, where, in a combined effort of the representatives of all churches, all that is great and good and true in each of them is brought together in the name of the same God and for the sake of the same men.

We congratulate the president, the members and all the listeners of this congress upon the tendency of union that has gathered them on the soil of the country whose allegorical eagle, spreading her mighty wings over the stars and stripes, holds in her talons these splendid words: "E Pluribus Unum."

The Rev. Reuchi Shibata voiced the feelings of those of the Shinto faith, Japan, and expressed the hope that the parliament might "increase the fraternal relations between the different religionists in investigating the truths of the universe, and be instrumental in uniting all the religions of the world, and in bringing all hostile nations into peaceful relations by leading them into the way of perfect justice." Here three Buddhist priests from Japan were introduced: Zitsuzen

Feelings of
those of the
Shinto Faith.



Rev. Dr. John Henry Barrows, Chicago.

Shitsu, Shaku Soyen and Horiu Toki. Through their spokesman, Noguchi, they expressed their appreciation of the cordial welcome they received.

Count Bernstorff, of Germany, expressed his delight at being present on an occasion when religion for the first time was officially connected with a world's exposition.

The basis of this congress is common humanity. Though the term humanity has often been used to designate the purely human apart from all claims of divinity, I hesitate not, as an evangelical Christian, to accept this thesis. It is the Bible which teaches us that the human race is all descended from one couple, and that they are, therefore, one family. Let us not forget this; but the Bible also teaches that man is created after the image of God. Therefore, man as such, quite apart from the circumstances which made him be born among some historic religion, is meant to come into connection with God.

Address by
Count Bern-
storff, of Ger-
many.

This parliament teaches us that other great lesson. Not that—some one might say, and I have heard the objections expressed before—this idea of humanity will tend to make religion indifferent to us. I will openly confess that I also for a time felt the strength of this objection, but I trust that nobody is here who thinks light of his own religion.

I, for myself, declare that I am here as an individual evangelical Christian, and that I should never have set my foot in this parliament if I thought that it signified anything like a consent that all religions are equal and that it is only necessary to be sincere and upright. I can consent to nothing of this kind. I believe only the Bible to be true and Protestant Christianity the only true religion. I wish no compromise of any kind.

We cannot deny that we who meet in this parliament are separated by great and important principles. We admit that these differences cannot be bridged over, but we meet, believing everybody has the right to his faith. You invite everybody to come here as a sincere defender of his own faith. * * *

But what do we then meet for if we cannot show tolerance. Well, the word tolerance is used in a very different way. If the words of the great King Frederick, of Prussia, "In my country everybody can go to heaven after his own fashion," are used as a maxim of statesmanship, we cannot approve of it too highly. What bloodshed, what cruelty would have been spared in the history of the world if it had been adopted. But if it is the expression of the religious indifference prevalent during this last century and at the court of the monarch who was the friend of Voltaire then we must not accept it.

St. Paul, in his Epistle to the Galatians, rejects every other doctrine, even if it were taught by an angel from heaven. We Christians are servants of our master, the living Saviour. We have no right to compromise the truth He intrusted to us, either to think lightly of it, or withhold the message He has given us for humanity. But we meet

together, each one wishing to gain the others to his own creed. Will this not be a parliament of war instead of peace? Will it bring us further from, instead of nearer to, each other? I think not if we hold fast our truths that these great vital doctrines can only be defended and propagated by spiritual means. An honest fight with spiritual weapons need not estrange the combatants; on the contrary, it often bring them nearer.

Prof. G. Bonet-Maury spoke for France, and as "a Christian Frenchman and liberal Protestant," alluding to the purposes of the parliament, he said:

Prof. Bonet-Maury Speaks for France.

There is also at Paris a similar institution in our religious branch of the "Ecole fratique des hautes études." You might have seen for six years in the old Sorbonne's house, just now pulled down, Roman Catholics and Protestant ministers, Hebrew and Buddhist scholars commenting on the sacred books of old India and Egypt, Greece and Palestine, or telling the history of the various branches of the Christian church.

Well now, gentlemen, you have resumed the same work as the Conqueror Akbar, and more recently the French republic. You have convoked here, in that tremendous city which is itself a wonder of human industry and, as it were, a modern phoenix springing again from its ashes, representative men of all great religions of the earth in order to discuss, on courteous and pacific terms, the eternal problem of divinity, which is the torment, but also the sign of sovereignty of man over all animal beings. I present you the hearty messages of all friends of religious liberty in France and my best wishes for your success. May God, the Almighty Father, help you in your noble undertaking. May He give us all His spirit of love, of truth, of liberty, of mutual help, and unlimited progress, so that we may become pure as He is pure, good as He is good, loving as He is love, perfect as He is perfect, and we shall find in these moral improvements the possession of real liberty, equality and fraternity. For, as said our genial poet, Victor Hugo:

All men are sons of the same father,
They are the same tear and pour from the same eye!

Archbishop Redwood, of Australia, represented "the newest phase of civilization of the Anglo-Saxon race and the English speaking people." He closed an eloquent address by saying:

Address by Archbishop Redwood.

Man is not only a mortal being, but a social being. Now the condition to make him happy and prosperous as a social being, to make him progress and go forth to conquer the world, both mentally and physically, is that he should be free, and not only to be free as a man in temporal matters, but to be free in religious matters. Therefore, it is to be hoped that from this day will date the dawn of that period when, throughout the whole of the universe, in every nation the idea of oppressing any man for his religion will be swept away. I think I can say in the name of the young country I represent, in the name of New Zealand, and the church of Australasia, that has made such a marvelous progress in our day, that we hope God will speed that day.

Less than a century ago there were only two Catholic priests in the whole of Australasia. Now we have a hierarchy of one cardinal, six archbishops, eighteen bishops, a glorious army of priests, with brotherhoods and sisterhoods, teaching schools in the most practical manner. The last council of the church held in Sidney sent her greeting to the church in America, and the church in America was seized by surprise and admiration at the growth of Christianity in that distant land. It is in the name of that church I accept with the greatest feeling of thankfulness the greeting made to my humble self representing that new country of New Zealand and that thriving and advancing country of Australasia.

H. Dharmapala, of Ceylon, representing Buddhism, followed, bringing the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is today, in its twenty-fourth century of existence, the prevailing religion of the country. I have sacrificed the greatest of all work to attend this parliament. I have left the work of consolidation—an important work which we have begun after seven hundred years—the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this parliament of religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

Good Wishes
from the Bud-
dhists.

At that time Asoka, the great emperor, held a council in the city of Patma of one thousand scholars, which was in session for seven months. The proceedings were epitomized and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that programme the great emperor sent the gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, the Himalayas, to the plains of Mongolia and the Chinese plains, and to the far-off beautiful isles, the empire of the rising sun; and the influence of that congress held twenty-one centuries ago is today a living power, because you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lessons of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the programme adopted at the congress called by the Emperor Asoka.

Why do I come here today? Because I find in this new city, in this land of freedom, the very place where that programme can also be carried out. For one year I meditated whether this parliament would be a success. Then I wrote to Dr. Barrows that this would be the proudest occasion of modern history, and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out, and the twenty-

fifth century will see the teachings of the meek and lowly Jesus accomplished.

Dr. Carl von Bergen, of Stockholm, spoke for Sweden, and described the mental and spiritual affinity between the leaders of religious thought in Sweden and the United States. The best in Sweden and America, he said, were moved by the same impulses.

Other Voices
of Encourage-
ment.

Virchand A. Gandhi, of Bombay, represented Jainism, a faith, he said, older than Buddhism, similar to it in its ethics, but different from it in its psychology, and professed by one million five hundred thousand of India's most peaceful and law-abiding citizens. You have heard so many speeches from eloquent members, and as I shall speak later on at some length, I will, therefore, at present, only offer, on behalf of my community and their high priest, Moni Atma Ranji, whom I especially represent here, our sincere thanks for the kind welcome you have given us. This spectacle of the learned leaders of thought and religion meeting together on a common platform, and throwing light on religious problems, has been the dream of Atma Ranji's life. He has commissioned me to say to you that he offers his most cordial congratulations on his own behalf, and on behalf of the Jain community, for your having achieved the consummation of that grand idea of convening a parliament of religions.

Prof. Minas Tcheraz spoke for Armenia. A pious thought animated Christopher Columbus when he directed the prow of his ship toward this land of his dreams: To convert the natives to the faith of the Roman Catholic church. A still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity. Old Armenia blesses this grand undertaking of young America, and wishes her to succeed in laying on the extinguished volcanoes of religious hatred the foundation of the temple of peace and concord.

At the beginning of our sittings, allow the humble representatives of the Armenian people to invoke the Divine benediction on our labors, in the very language of his fellow country: Zkorzs tserats merots ooghecgh ora i mez, Der, yev zkorzs tserats merots achoghia mez.

Prof. C. N. Chakravarti represented Indian theosophy. He said: I came here to represent a religion, the dawn of which appeared in a misty antiquity which the powerful microscope of modern research has not yet been able to discover; the depth of whose beginnings the plummet of history has not been able to sound. From time immemorial spirit has been represented by white, and matter has been represented by black, and the two sister streams which join at the town from which I came, Allahabad, represent two sources of spirit and matter, according to the philosophy of my people. And when I think that here, in this city of Chicago, this vortex of physicality, this center of material civilization, you hold a parliament of religions; when I think that, in the heart of the world's fair, where abound all the excellencies of the physical world, you have provided also a hall for the feast of reason and the flow of soul, I am once more reminded of my native land,

"Why?" Because here, even here, I find the same two sister streams of spirit and matter, of the intellect and physicality, joining hand in hand, representing the symbolical evolution of the universe. I need hardly tell you that, in holding this parliament of religions, where all the religions of the world are to be represented, you have acted worthily of the race that is in the vanguard of civilization—a civilization the chief characteristic of which, to my mind, is widening toleration, breadth of heart, and liberality toward all the different religions of the world. In allowing men of different shades of religious opinion, and holding different views as to philosophical and metaphysical problems, to speak from the same platform—aye, even allowing me, who, I confess, am a heathen, as you call me—to speak from the same platform with them, you have acted in a manner worthy of the motherland of the society which I have come to represent today. The fundamental principle of that society is universal tolerance; its cardinal belief that, underneath the superficial strata, runs the living water of truth.

Swami Vivekananda, of Bombay, India, a monk, responded: It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religion, and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

Unspeakable
Joy.

My thanks, also, to some of the speakers on this platform who have told you that these men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language, the Sanskrit, the word seclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams, having their sources in different places, all mingle their water in the sea, oh, Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of

the wonderful doctrine preached in Gita. "Whosoever comes to Me, through whatsoever form I reach him, they are all struggling through paths that in the end always lead to Me." Sectarianism, bigotry and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning in honor of this convention will be the death-knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal.

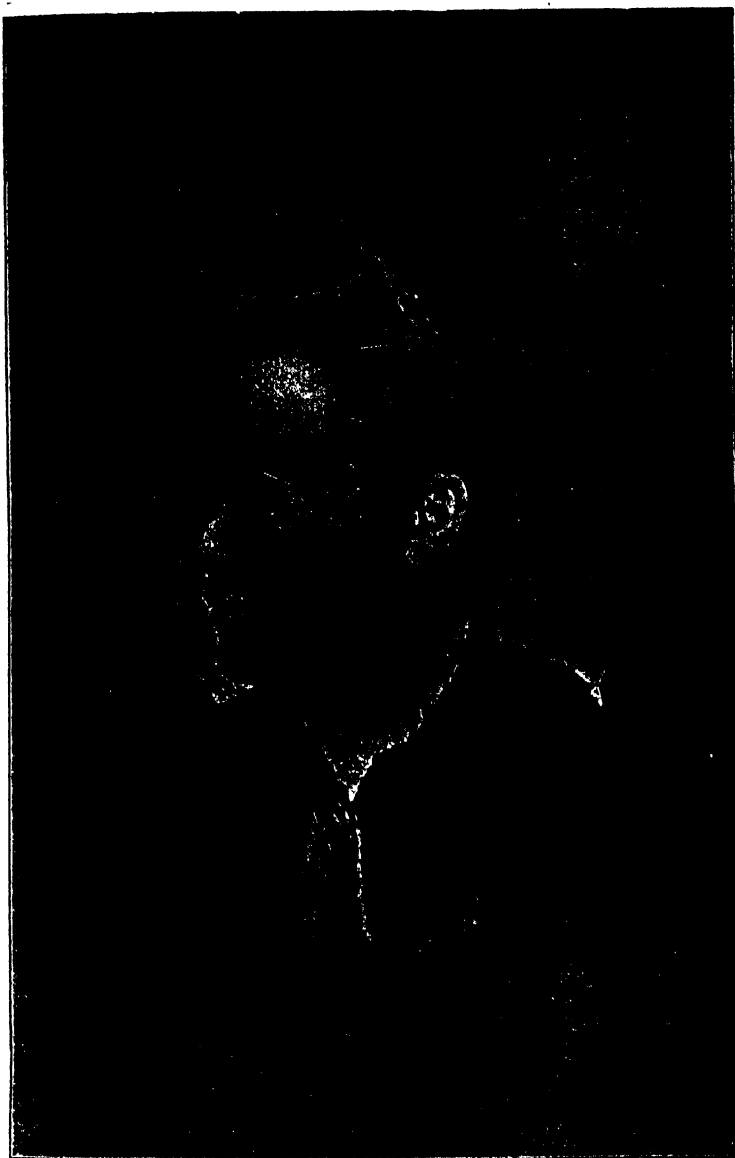
Principal Grant, of Canada, referring to the feeling of fraternity between Canada and the United States, remarked: Eighteen years ago, for instance, all the Presbyterian denominations united into one church in the Dominion of Canada. Immediately thereafter all the Methodist churches took the same step, and now all the Protestant churches have appointed committees to see whether it is not possible to have a larger union, and all the young life of Canada says "Amen" to the proposal.

Now it is easy for a people with such an environment to understand that where men differ they must be in error, that truth is that which unites, that every age has its problems to solve, that it is the glory of the human mind to solve them, and that no church has a monopoly of the truth or of the spirit of the living God.

It seems to me that we should begin this parliament of religions, not with a consciousness that we are doing a great thing, but with an humble and lowly confession of sin and failure. Why have not the inhabitants of the world fallen before truth? The fault is ours. The Apostle Paul, looking back on centuries of marvelous God-guided history, saw as the key to all its maxims this: That Jehovah had stretched out his hands all day long to a disobedient and gainsaying people; that although there was always a remnant of the righteousness, Israel as a nation did not understand Jehovah, and therefore failed to understand her own marvelous mission.

If St. Paul were here today would he not utter the same sad confession with regard to the nineteenth century of Christendom. Would he not have to say that we have been proud of our Christianity instead of allowing our Christianity to humble and crucify us; that we have boasted of Christianity as something we possessed, instead of allowing it to possess us; that we have divorced it from the moral and spiritual order of the world, instead of seeing that it is that which interpenetrates, interprets, completes and verifies that order, and that so we have hidden its glories and obscured its power. All day long our Saviour has been saying: "I have stretched out My hands to a disobedient and gainsaying people."

But, sir, the only one indispensable condition of success is that we recognize the cause of our failure, that we confess it with humble,



Rev. Dr. Augusta J. Chapin, Chicago.

lowly, penitent and obedient minds, and that with quenchless western courage and faith we now go forth and do otherwise.

Miss Jeanne Serabji, a converted Parsee woman, of Bombay, spoke: When I was leaving the shores of Bombay the women of my country wanted to know where I was going, and I told them I was going to America on a visit. They asked me whether I would be at this congress. I thought then I would only come in as one of the audience, but I have the great privilege and honor given to me to stand here and speak to you, and I give you the message as it was given to me. The Christian women of my land said: "Give the women of America our love and tell them that we love Jesus, and that we shall always pray that our countrywomen may do the same. Tell the women of America that we are fast being educated. We shall one day be able to stand by them and converse with them and be able to delight in all they delight in."

Remarks of a
Converted Parsee
Woman.

And so I have a message from each one of my countrywomen, and once more I will just say that I haven't words enough in which to thank you for the welcome you have given to all those who have come here from the East. When I came here this morning and saw my countrymen my heart was warmed, and I thought I would never feel homesick again, and I feel today as if I were at home. Seeing your kindly faces has turned away the heartache.

We are all under that one banner, love. In the name of the Lord Jesus Christ I thank you. You will hear, possibly, the words in His own voice, saying unto you, "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

B. B. Nagarkar spoke for the Brahmo-Somaj. He said: The Brahmo-Somaj is the result, as you know, of the influence of various religions, and the fundamental principles of the theistic church, in India, are universal love, harmony of faiths, unity of prophets, or rather unity of prophets and harmony of faiths. The reverence that we pay the other prophets and faiths is not mere lip loyalty, but it is the universal love for all the prophets and for all the forms and shades of truth by their own inherent merit. We try not only to learn in an intellectual way what those prophets have to teach, but to assimilate and imbibe these truths that are very near our spiritual being. It was the grandest and noblest aspiration of the late Mr. Senn to establish such a religion in the land of India, which has been well known as the birthplace of a number of religious faiths. This is a marked characteristic of the East, and especially India, so that India and its outskirts have been glorified by the touch and teachings of the prophets of the world. It is in this way that we live in a spiritual atmosphere.

B. B. Nagarkar
Speaks of
the Brahmo-
Somaj.

The Rev. Alfred W. Momerie, D. D., of London, closed an eloquent address, thus: The fact is, all religions are, fundamentally, more or less true; and all religions are, superficially, more or less false. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson, words which were quoted in that magnificent address which thrilled

All Religions
True.

us this morning: "The whole world is everywhere bound by gold chains about the feet of God."

Welcome to
Africa.

Bishop Arnett, of the African Methodist church, rejoiced that through him Africa had been welcomed. Africa has been welcomed, and it is so peculiar a thing for an African to be welcomed, that I congratulate myself that I have been welcomed here today. In responding to the addresses of welcome I will, in the first place, respond for the Africans in Africa, and accept your welcome on behalf of the African continent, with its millions of acres, and millions of inhabitants, with its mighty forests, with its great beasts, with its great men, and its great possibilities. Though some think that Africa is in a bad way, I am one of those who has not lost faith in the possibilities of a redemption of Africa. I believe in providence and in the prophesies of God that Ethiopia yet shall stretch forth her hand unto God, and, although today our land is in the possession of others, and every foot of land, and every foot of water in Africa has been appropriated by the governments of Europe, yet I remember, in the light of history, that those same nations parceled out the American continent in the past.

But America had her Jefferson. Africa in the future is to bring forth a Jefferson, who will write a declaration of the independence of the dark continent. And, as you had your Washington, so God will give us a Washington to lead our hosts. Or, if it please God, He may raise up not a Washington, but another Toussaint L'Ouverture, who will become the pathfinder of his country, and, with his sword, will, at the head of his people, lead them to freedom and equality. He will form a republican government, whose corner-stone will be religion, morality, education and temperance, acknowledging the Fatherhood of God, and the Brotherhood of Man; while the Ten Commandments and the golden rule shall be the rule of life and conduct in the great republic of redeemed Africa.

But, sir, I accept your welcome, also, on behalf of the negroes of the American continent. As early as 1502 or 1503, we are told, the negroes came to this country. And we have been here ever since, and we are going to stay here too—some of us are. Some of us will go to Africa, because we have got the spirit of Americanism, and wherever there is a possibility in sight, some of us will go. We accept your welcome to this grand assembly, and we come to you this afternoon and thank God that we meet these representatives of the different religions of the world. We meet you on the height of this parliament of religions and the first gathering of the peoples since the time of Noah, when Shem, Ham and Japhet met together. I greet the children of Shem, I greet the children of Japhet, and I want you to understand that Ham is here. * * *

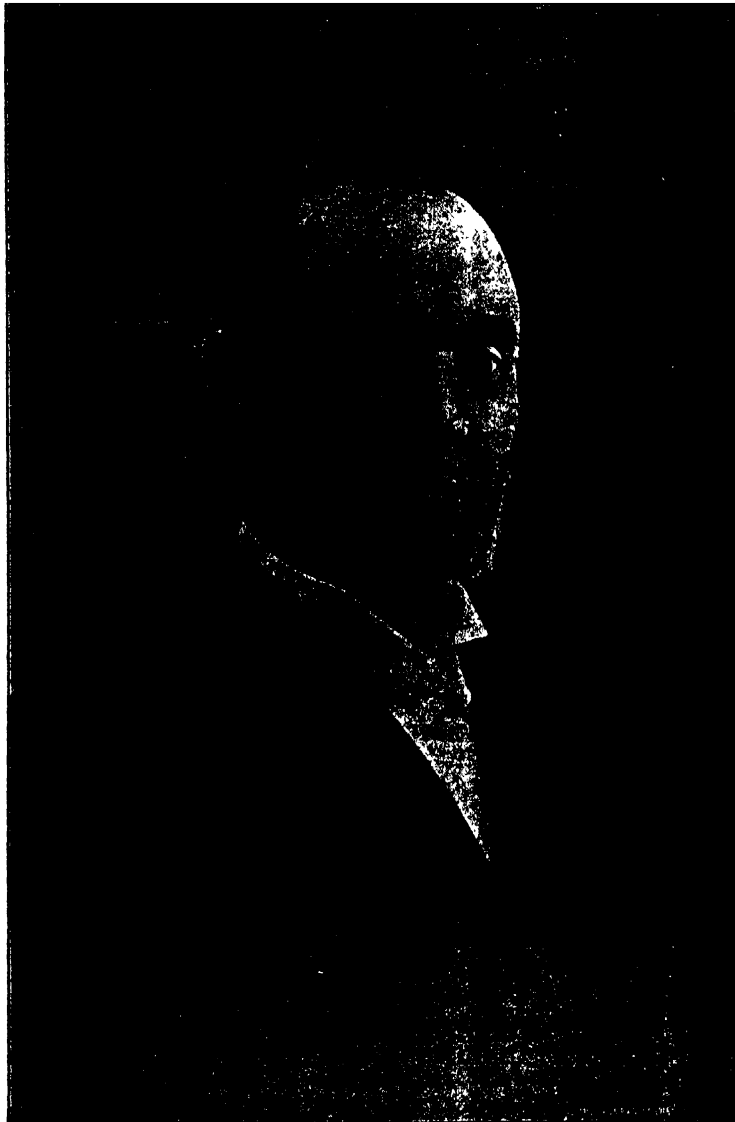
We come last on the programme, but I want everybody to know, that although last, we are not least in this grand assembly, where the Fatherhood of God and Brotherhood of Man is the watchword of us all; and may the motto of the church which I represent be the motto of

coming civilization: "God our Father, Christ our Redeemer, and
our kind our brother."

The addresses that follow are not given in the order in which they
were presented, but are grouped according to topics, as far as possi-
ble. Nor are all the addresses given, nor, in all cases the entire ad-
dress. Some of the papers read were of little interest to others than
their authors, and frequently speakers indulged in unimportant per-
sonal and extraneous matter. The most of the best, and the best of
the most, papers of the parliament, and the substance of the congresses
will be found to follow.

Addresses
that Follow.





Rev. Samuel J. Niccolls, D. D., L.L.D., St. Louis, Mo.

Being of God.

Introductory Address by the REV. S. J. NICCOLLS, D. D., LL. D., of
St. Louis.



EMBERS of the Parliament, Sons of a Common Heavenly Father and Brothers in a Common Humanity: It is with special pleasure that I assume the task now assigned to me. Happily for me at least it involves no serious labors, and it requires no greater wisdom than to mention the names of the speakers and the subjects placed upon the programme for today. And yet, when I mention the name of the subject that is to invite our consideration today, I place before you the most momentous theme that ever engaged human thought

—the sublimest of all facts, the greatest of all thoughts, the most wonderful of all realities; and yet when I mention the name it points not to a law, not to a principle, not to the explanation of a phenomenon, but it points us to a living person.

The human mind, taught and trained by human thoughts and human loves, points us to One who is over all, above all and in all, in whom we live, move and have our being, with whom we all have to do, light of our light, life of our life, the grand reality that underlies all realities, the Being that pervades all beings, the sum of all joys, of all glory, of all greatness; known yet unknown, revealed yet not revealed; far off from us yet nigh to us; for whom all men feel if happily they might find Him; for whom all the wants of this wondrous nature of ours go out in inextinguishable longing; One with whom we all have to do and from whose dominion we can never escape. [Applause.] If such be the subject that we are to consider today, surely it becomes us to undertake it in a spirit of reverence and of humility. We cannot bring to its contemplation the exercise of our reasoning faculties in the same way that we would consider some phenomenon or fact of history. He who is greater than all hides Himself from the proud and

Being that is
Infinite.

the self-sufficient; He reveals Himself to the meek, lowly and the humble in heart. It is rather with the heart that we shall find Him than by measuring Him merely with our feeble intellects. Today, as always, the heart will make the theologian.

Perhaps some one may say: "After so long a period in human history, why should we come to consider the existence of God? Is the fact so obscure that it must take long centuries to prove it? Has He so hidden Himself from the world that we have not yet exactly found out that He is or what He is?"

God a Person. This is only apparently an objection of wisdom. If God were simply a fact of history, if He were simply a phenomenon in the past, then once found out or once discovered it would remain for all time. But since He is a person each age must know and find Him for itself; each generation must come to know and find out the living God from the standpoint which it occupies. It is not enough for you and for me that long generations ago men found Him and bowed reverently before Him and adored Him.

We must find Him in our age and in our day to know how He fills our lives and guides us to our destiny. This is the grand fact that lies before us, the great truth that is to unite us. Here, if anywhere, we must find God and unite in our beliefs. We could not afford to begin the discussions of a religious parliament without placing this great truth in the foreground. A parliament of religious belief without the recognition of the living God—that were impossible. Religion without a God is only the shadow of a shade; only a mockery that rises up in the human soul. [Applause.]

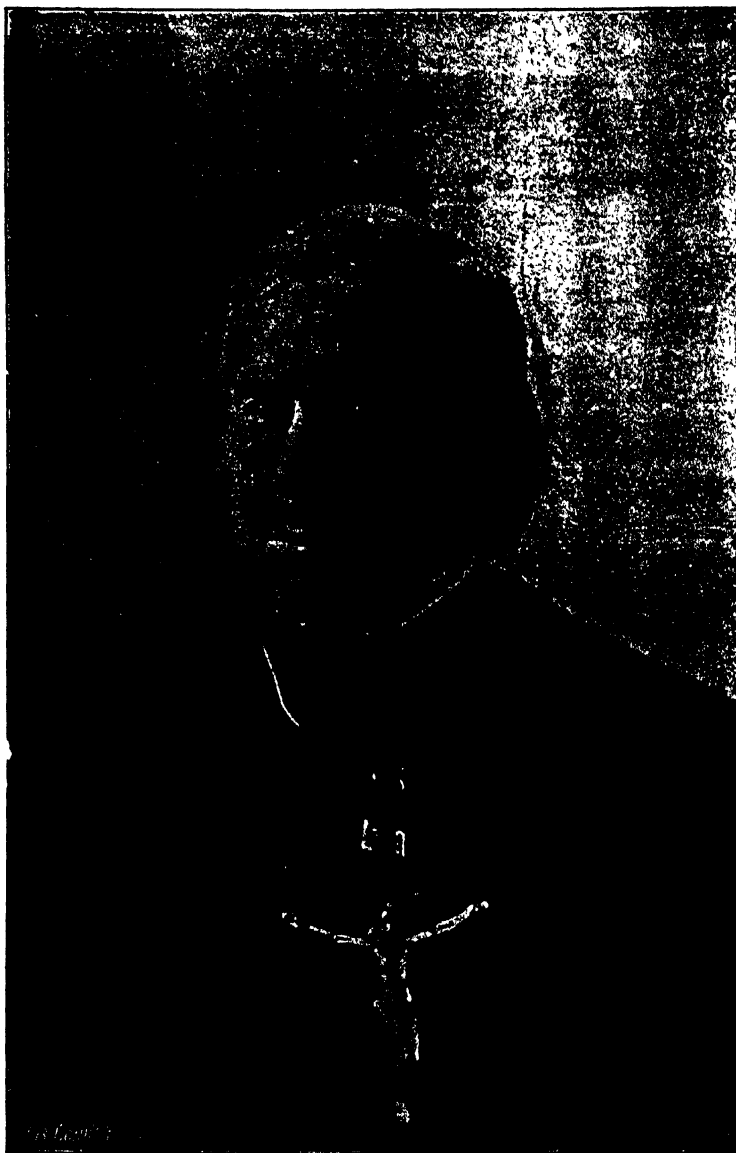
Conception of Man's Greatness. After all, we can form no true conception of ourselves or of man's greatness without God. The greatness of human nature depends upon its conceptions of the living God. All true religious joy, all greatness of aspiration that has awakened in these natures of ours, comes not from our conception of ourselves, not from our own recognition of the dignity of human nature within us, but from our conception of God and what He is, and our relation to Him. [Applause.]

Explanation of Human Nature No man can ever find content with his own attainments or find peace and satisfaction in his own achievements. It is as he goes out toward the infinite and the eternal and feels that he is linked to Him that he finds satisfaction in his soul, and the peace of God, which passeth understanding comes down into his heart. There are many reasons, therefore, why we should begin today with the study of Him who holds all knowledge and all wisdom. If there is a God or a Creator, a Lord of all things, beginning of all things and end of all things, for whom all things are, then in Him we are to find the key to history, the explanation of human nature, the light that shall guide us in our pathway in the future. You can all readily see, if you will reflect a moment, how everything would vanish of what we call great and glorious in our material achievements, in our literature, in all our civil and social institutions, if that one thought of the living God were taken away.

But utter that simple name and straightway there comes gathering around it the clustering of glorious words shining and leaping out of the darkness until they blaze like a galaxy of glory in the heavens—law, order, justice, love, truth, immortality, righteousness, glory! Blot out that word and leave in its place simply that other word, "atheism," and then in the surrounding blackness we may see dim shadows of anarchy, lawlessness, despair, agony, distress; and if such words as law and order remain they are mere echoes of something that has long since passed away. [Cheers.]

Effect of that
Simple Name.

We need it, then, first of all for ourselves that we may understand the dignity of human nature, that this great truth of God's existence should be brought close to us; we need it for our civilization.



Very Rev. Augustine F. Hewitt, C. S. P., New York.

Rational Demonstration of the Being of God.

Paper by VERY REV. AUGUSTINE F. HEWITT, C. S. P., of New York.



N honorable and arduous task has been assigned me. It is to address this numerous and distinguished assembly on a topic taken from the highest branch of special metaphysics. The thesis of my discourse is the "Rational Demonstration of the Being of God," as presented in Catholic philosophy. This is a topic of the highest importance and of the deepest interest to all who are truly rational, who think and who desire to know their destiny and to fulfill it. The minds of men always and everywhere, in so far as they have thought at all, have been deeply interested in all questions relating to the divine order and its relations to nature and humanity.

The idea of a divine principle and power, superior to sensible phenomena, above the changeable world and its short-lived inhabitants, is as old and as extensive as the human race. Among vast numbers of the most enlightened part of mankind it has existed and held sway in the form of pure monotheism, and even among those who have deviated from this original religion of our first ancestors the divine idea has never been entirely effaced and lost. In our own surrounding world and for all classes of men differing in creed and opinion who may be represented in this audience, this theme is of paramount interest and import.

Christians, Jews, Mohammedans and philosophical theists are agreed in professing monotheism as their fundamental and cardinal doctrine. Even unbelievers and doubters show an interest in discussing and endeavoring to decide the question whether God does or does not exist. It is to be hoped that many of them regard their skepticism rather as a darkening cloud over the face of nature than as a light clearing away the mists of error; that they would gladly be convinced

Idea of a Divine Principle.

that God does exist and govern a world which He has made. I may, therefore, hope for a welcome reception to my thesis in this audience.

Metaphysics a
True Science.

I have said that it is a thesis taken from the special metaphysics of Catholic philosophy. I must explain at the outset in what sense the term Catholic philosophy is used. It does not denote a system derived from the Christian revelation and imposed by the authority of the Catholic church, it signifies only that rational scheme which is received and taught in the Catholic schools as a science proceeding from its own proper principles by its own methods, and not a subaltern science to dogmatic theology. It has been adopted in great part from Aristotle and Plato and does not disdain to borrow from any pure fountain or stream of rational truth. The topic before us is, therefore, to be treated in a metaphysical manner on a ground where all who profess philosophy can meet and where reason is the only authority which can be appealed to as umpire and judge. All who profess to be students of philosophy thereby proclaim their conviction that metaphysics is a true science by which certain knowledge can be obtained.

Metaphysics, in its most general sense, is ontology, *i. e.*, discourse concerning being in its first and universal principles. Being in all its latitude, in its total extension and comprehension, is the adequate object of intellect, taking intellect in its absolute essence, excluding all limitations. It is the object of the human intellect in so far as this limited intellectual faculty is proportioned to it and capable of apprehending it. Metaphysics seeks for a knowledge of all things which are within the ken of human faculties in their deepest causes. It investigates their reason of being, their ultimate, efficient and final causes. The rational argument for the existence of God, guided by the principles of the sufficient reason and efficient causality, begins from contingent facts and events in the world and traces the chain of causation to the first cause. It demonstrates that God is, and it proceeds, by analysis and synthesis, by induction from all the first principles possessed by reason, from all the vestiges, reflections and images of God in the creation, to determine what God is, His essence and His perfections.

Sufficient Reason
of Being.

Let us then begin our argument from the first principle that everything that has any kind of being, that is, which presents itself as a thinkable, knowable or real object to the intellect, has a sufficient reason of being. The possible has a sufficient reason of its possibility. There is in it an intelligible ratio which makes it thinkable; without this it is unthinkable, inconceivable, utterly impossible; as, for instance, a circle, the points in whose circumference are of unequal distances from the center. The real has a sufficient reason for its real existence. If it is contingent, indifferent to non-existence or existence, it has not its sufficient reason of being in its essence. It must have it, then, from something outside of itself, that is, from an efficient cause.

All the beings with which we are acquainted in the sensible world around us are contingent. They exist in determinate, specific, actual, individual forms and modes. They are in definite times and places,

have their proper substantial and accidental attributes; they have qualities and relations, active powers and passive potencies. They do not exist by any necessary reason of being; they have become what they are. They are subject to many changes, even in their smallest molecules and in the combinations and movements of their atoms. This changeableness is the mark of their contingency, the result of that potentiality in them, which is not of itself in act, but is brought into act by some moving force. They are in act, that is, have actual being, inasmuch as they have a specific and individual reality. But they are never, in any one instant, in act to the whole extent of their capacity. There is a dormant potency of further actuation always in their actual essence. Moreover, there is no necessity in their essence of existing at all. The pure, ideal essence of things is, in itself, only possible. Their successive changes of existence are so many movements of transition from mere passing potency into act under the impulse of moving principles of force. And their very first act of existence is by a motion of transition from mere possibility into actuality. The whole multitude of things which become, of events which happen, the total sum of the movements and changes of contingent beings, taken collectively and taken singly, must have a sufficient reason of being in some extrinsic principle, some efficient cause.

Ideal Essence
of Things.

The admirable order which rules over this multitude, reducing it to the unity of the universe is a display of efficient causality on a most stupendous scale. There is a correlation and conservation of force acting on the inert and passive matter, according to fixed laws, in harmony with a definite plan and producing most wonderful results. Let us take our solar system as a specimen of the whole universe of bodies moving in space. According to the generally received and highly probable nebular theory, it has been evolved from a nebulous mass permeated by forces in violent action. The best chemists affirm by common consent that both the matter and the force are fixed quantities. No force and no matter ever disappears, no new force or matter ever appears. The nebulous mass and the motive force acting within it are definite quantities, having a definite location in space, at definite distances from other nebulas. The atoms and molecules are combined in the definite forms of the various elementary bodies in definite proportions. The movements of rotation are in certain directions, condensation and incandescence take place under fixed laws, and all these movements are co-ordinated and directed to a certain result, viz., the formation of a sun and planets.

Solar System
as a Specimen.

Now, there is nothing in the nature of matter and force which determines it to take on just these actual conditions and no others. By their intrinsic essence they could just as well have existed in greater or lesser quantities in the solar nebula. The proportions of hydrogen, oxygen and other substances might have been different. The movements of rotation might have been in a contrary direction. The process of evolution might have begun sooner and attained its finality ere now, or it might be beginning at the present moment. The

marks of contingency are plainly to be discerned in the passive and active elements of the inchoate world as it emerges into the consistency and stable equilibrium of a solar system from primitive chaos.

A First Cause
Demanded.

Equally obvious is the presence of a determining principle, acting as an irresistible law, regulating the transmission of force, along definite lines and in an harmonious order. The active forces at work in nature, giving motion to matter, only transmit a movement which they have received; they do not originate. It makes no difference how far back the series of effects and causes may be traced, natural forces remain always secondary causes, with no tendency to become primary principles; they demand some anterior, sufficient reason of their being, some original, primary principle from which they derive the force which they receive and transmit. They demand a first cause.

In the case of a long train of cars in motion, if we ask what moves the last car, the answer may be the car next before it, and so on until we reach the other end; but we have as yet only motion received and transmitted, and no sufficient reason for the initiation of the movement by an adequate efficient cause. Prolong the series to an indefinite length and you get no nearer to an adequate cause of the motion; you get no moving principle which possesses motive power in itself; the need of such a motive force, however, continually increases. There is more force necessary to impart motion to the whole collection of cars than for one or a few. If you choose to imagine that the series of cars is infinite you have only augmented the effect produced to infinity without finding a cause for it. You have made a supposition which imperatively demands the further supposition of an original principle and source of motion, which has an infinite power. The cars singly and collectively can only receive and transmit motion. Their passive potency of being moved, which is all they have in themselves, would never make them stir out of their motionless rest. There must be a locomotive with the motive power applied and acting, and a connection of the cars with this locomotive, in order that the train may be propelled along its tracks.

The series of movements given and received in the evolution of the world from primitive chaos is like this long chain of cars. The question, how did they come about, what is their efficient cause, starts up and confronts the mind at every stage of the process. You may trace back consequents to their antecedents, and show how the things which come after were virtually contained in those which came before. The present earth came from the paleozoic earth, and that from the azoic, and so on, until you come to the primitive nebula from which the solar system was constructed.

Chance
Absurdity.

But how did this vast mass of matter, and the mighty forces acting upon it, come to be started on their course of evolution, their movement in the direction of that result which we see to have been accomplished? It is necessary to go back to a first cause, a first mover, an original principle of all transition from mere potency into act, a

being, self-existing, whose essence is pure act and the source of all actuality. The only alternative is to fall back on the doctrine of chance, an absurdity long since exploded and abandoned, a renunciation of all reason and an abjuration of the rational nature of man.

Together with the question "How" and the inquiry after efficient causes of movements and changes in the world, the question "Why" also perpetually suggests itself. This is an inquiry into another class of the deepest causes of things, viz., final causes. Final cause is the same as the end, the design, the purpose toward which movements, changes, the operation of active forces, efficient causes, are directed, and which are accomplished by their agency.

Final Causes.

Here the question arises, how the end attained as an effect of efficient causality can be properly named as a cause. How can it exert a causative influence, retroactively, on the means and agencies by which it is produced? It is last in the series and does not exist at the beginning or during the progress of the events whose final term it is. Nothing can act before it exists or give existence to itself. Final cause does not, therefore, act physically like efficient causes. It is a cause of the movements which precede its real and physical existence, only inasmuch as it has an ideal pre-existence in the foresight and intention of an intelligent mind. Regard a masterpiece of art. It is because the artist conceived the idea realized in this piece of work that he employed all the means necessary to the fulfillment of his desired end. This finished work is, therefore, the final cause, the motive of the whole series of operations performed by the artist or his workmen.

The multitude of causes and effects in the world, reduced to an admirable harmony and unity, constitutes the order of the universe. In this order there is a multifarious arrangement and co-ordination of means to ends, denoting design and purpose, the intention and art of a supreme architect and builder, who impresses his ideas upon what we may call the raw material out of which he forms and fashions the worlds which move in space, and their various innumerable contents. From these final causes, as ideas and types according to which all movements of efficient causality are directed, the argument proceeds which demonstrates the nature of the first cause, as in essence, intelligence and will.

Design and Purpose.

The best and highest Greek philosophy ascended by this cosmological argument to a just and sublime conception of God as the supremely wise, powerful and good Author of all existing essences in the universe, and of all its complex, harmonious order. Cicero, the Latin interpreter of Greek philosophy, with cogent reasoning and in language of unsurpassed beauty, has summarized its best lessons in natural theology. In brief, his argument is that since the highest human intelligence discovers in nature an intelligible object far surpassing its capacity of apprehension, the design and construction of the whole natural order must proceed from an author of supreme and divine intelligence,

A Supreme and Divine Author.

Demand of
Reason.

The questioning and the demand of reason for the deepest causes of things is not, however, yet entirely and explicitly satisfied. The concept of God as the first builder and mover of the universe comes short of assigning the first and final cause of the underlying subject matter which receives formation and motion. When and what is the first matter of our solar nebula? How and why did it come to be in hand and lie in readiness for the divine architect and artist to make it burn and whirl in the process of the evolution of sun and planets? Plato is understood to have taught that the first matter, which is the term receptive of the divine action, is self-existing and eternal.

The metaphysical notion of first matter is, however, totally different from the concept of matter as a constant quantity and distinct from force in chemical science. Metaphysically, first matter has no specific reality, no quality, no quantity. It is not as separate from active force in act, but is only in potency. Chemical first matter exists in atoms, say of hydrogen, oxygen or some other substance, each of which has definite weight in proportion to the weight of different atoms. It would be perfectly absurd to imagine that the primitive nebulous vapor which furnished the material for the evolution of the solar system was in any way like the platonic concept of original chaos. We may call it chaos, relatively to its later, more developed order. The artisan's workshop, full of materials for manufacture, the edifice which is in its first stage of construction, are in a comparative disorder, but this disorder is an inchoate order.

So, our solar chaos, as an inchoate virtual system, was full of initial, elementary principles and elements of order. The platonic first matter was supposed to be formless and void, without quality or quantity, devoid of every ideal element or aspect, a mere recipient of ideas which God impressed upon it. The undermost matter of chemistry has definite quiddity and quantity, is never separate from force, and as it was in the primitive solar nebula, was in act and in violent activity of motion. It is obvious at a glance that a platonic first matter, existing eternally by its own essence, without form, is a mere vacuum, and only intelligible under the concept of pure possibility. Aristotle saw and demonstrated this truth clearly. Therefore, the analysis of material existences, carried as far as experiment or hypothesis will admit, finds nothing except the changeable and the contingent.

Let us suppose that underneath the so-called simple substances, such as oxygen and hydrogen, there exists, and may hereafter be discerned by chemical analysis, some homogeneous basis, there still remains something which does not account for itself, and which demands a sufficient reason for its being, in the efficient causality of the first cause. The ultimate molecule of the composite substance and the ultimate atom of the simple substance, each bears the marks of a manufactured article. Not only the order which combines and arranges all the simple elements of the corporeal world, but the gathering together of the materials for the orderly structure; the union and relation of matter and force; the beginning of the first motions,

and the existence of the movable element and the motive principle in definite quantities and proportions, all demand their origin in the intelligence and the will of the first cause.

In God alone essence and existence are identical. He alone exists by the necessity of His nature, and is the eternal self-subsisting being. There is nothing outside of His essence which is coeval with Him, and which presents a real existing term for His action. If He wishes to communicate the good of being beyond Himself He must create out of nothing the objective terms of His beneficial action. He must give first being to the recipients of motion, change and every kind of transition from potency into actuality. The first and fundamental transition is from not being, from the absolute non-existence of anything outside of God, into being and existence by the creative act of God; called by His almighty word the world of finite creatures into real existence.

Creative act
of God.

In this creative act of God the two elements of intelligence and volition are necessarily contained. Intelligence perceives the possibility of a finite, created order of existence, in all its latitude. Possibility does not, however, make the act of creation necessary. It is the free volition of the creator which determines him to create. It is likewise his free volition which determines the limits within which he will give real existence and actuality to the possible. We have already seen that final causes must have an ideal pre-existence in the mind, which designs the work of art and arranges the means for its execution. The idea of the actual universe and of the wider universe which He could create if He willed must have been present eternally to the intelligence of the Divine Creator as possible.

Now, therefore, a further question about the deepest cause of being confronts the mind with an imperative demand for an answer. What is this eternal possibility which is coeval with God? It is evidently an intelligible object, an idea equivalent to an infinite number of particular ideas of essences and orders, which are thinkable by intellect to a certain extent, in proportion to its capacity, and exhaustively by the divine intellect. The divine essence alone is eternal and necessary self-subsisting being. In the formula of St. Thomas: "Ipsum esse subsistens." It is pure and perfect act, in the most simple, indivisible unity.

Eternal Possibility.

Therefore, in God, as Aristotle demonstrates, intelligent subject and intelligible object are identical. Possibility has its foundation in the divine essence. God contemplates His own essence, which is the plenitude of being, with a comprehensive intelligence. In this contemplation He perceives His essence as an archetype which eminently and virtually contains an infinite multitude of typical essences, capable of being made in various modes and degrees a likeness to Himself. He sees in the comprehension of His omnipotence the power to create whatever He will, according to His divine ideas. And this is the total ratio of possibility.

These are the eternal reasons according to which the order of

nature has been established under fixed laws. They are reflected in the works of God. By a perception of these reasons, these ideas impressed on the universe, we ascend from single and particular objects up to universal ideas and finally to the knowledge of God as first and final cause.

Something
Divine.

When we turn from the contemplation of the visible world, and sensible objects to the rational creation, the sphere of intelligent spirits and of the intellectual life in which they live, the argument for a first and final cause ascends to a higher plane. The rational beings who are known to us, ourselves and our fellowman, bear the marks of contingency in their intellectual nature as plainly as in their bodies. Our individual, self-conscious, thinking souls have come out of non-existence only yesterday. They begin to live with only a dormant intellectual capacity, without knowledge or the use of reason. The soul brings with it no memories and no ideas. It has no immediate knowledge of itself and its nature. Nevertheless the light of intelligence in it is something divine, a spark from the source of light, and it indicates clearly that it has received its being from God.

In the material things we see the vestiges of the Creator, in the rational soul His very image. It is capable of apprehending the eternal reasons which are in the mind of God; its intelligible object is being in all its latitude, according to its specific and finite mode of apprehension and the proportion which its cognoscitive faculty has to the thinkable and knowable. As contingent beings, intelligent spirits come into the universal order of effects from which by the argument, *a posteriori*, the existence of the first cause, as supreme intelligence and will is inferred, and likewise the ideas of necessary and eternal truth which, as so many mirrors, reflect the eternal reasons of the divine mind, subjectively considered, come under the same category as contingent facts and effects produced by second causes and ultimately by the first cause.

Mental Concepts.

These ideas are not, however, mere subjective concepts. They are, indeed, mental concepts, but they have a foundation in reality, according to the famous formula of St. Thomas: "*Universalia sunt conceptus mentis cum fundamento in re.*" They are originally gained by abstraction from the single objects of sensitive cognition; for instance, from single things which have a concrete existence, the idea of being in general, the most extensive and universal of all concepts is gained. So, also, the notions of species and genus; of essence and existence; of beauty, goodness, space and time; of efficient and final cause; of the first principles of metaphysics, mathematics and ethics. But, notwithstanding this genesis of abstract and universal concepts from concrete, contingent realities, they become free from all contingency and dependence on contingent things, and assume the character of necessary and universal, and therefore of eternal truths. For instance, that the three sides of a triangle cannot exist without three angles, is seen to be true, supposing there had never been any bodies or minds created. There is an intelligible world of ideas, super-sensible

and extra-mental, within the scope of intellectual apprehension; they have objective reality, and force themselves on the intellect, compelling its assent as soon as they are clearly perceived in their self-evidence or demonstration.

Now, what are these ideas? Are they some kind of real beings, inhabiting an eternal and infinite space? This is absurd and they cannot be conceived except as thoughts of an eternal and infinite mind. In thinking them we are re-thinking the thoughts of God. They are the eternal reasons reflected in all the works of creation, but especially in intelligent minds. From these necessary and eternal truths we infer, therefore, the intelligent and intelligible essence of God in which they have their ultimate foundation. This metaphysical argument is the apex and culmination of the cosmological, moral, and in all its forms the a posteriori argument from effects, from design, from all reflections of the divine perfections in the creation to the existence and nature of the first and final cause of the intellectual, moral and physical order of the universe. It goes beyond every other line of argument in one respect. From concrete, contingent facts we infer and demonstrate that God does exist. We obtain only a hypothetical necessity of His existence; *i. e.*, since the world does really exist it must have a creator.

Necessary and
Eternal Truths.

The argument from necessary and eternal truths gives us a glimpse of the absolute necessity of God's existence; it shows us that He must exist, that His non-existence is impossible. We rise above contingent facts to a consideration of the eternal reasons in the intelligible and intelligent essence of God. We do not, indeed, perceive these eternal reasons immediately in God as divine ideas identical with his essence. We have no intuition of the essence of God. God is to us inscrutable, incomprehensible, dwelling in light, inaccessible. As when the sun is below the horizon we perceive clouds illuminated by his rays, and moon and planets shining in his reflected light, so we see the reflection of God in His works. We perceive Him immediately, by the eternal reasons which are reflected in nature, in our own intellect, and in the ideas which have their foundation in His mind. Our mental concepts of the divine are analogical, derived from created things, and inadequate. They are, notwithstanding, true, and give us unerring knowledge of the deepest causes of being. They give us metaphysical certitude that God is. They give us also a knowledge of what God is, within the limits of our human mode of cognition.

All these metaphysical concepts of God are summed up in the formula of St. Thomas: "*Ipsium esse subsistens.*" Being in its intrinsic essence subsisting. He is the being whose reason of real, self-subsisting being is in His essence; He subsists, as being, not in any limitation of a particular kind and mode of being, but in the whole intelligible ratio of being, in every respect which is thinkable and comprehensible by the absolute, infinite intellect. He is being in all its longitude, latitude, profundity and plentitude; He is being subsisting in pure and perfect act, without any mixture of potentiality or

possibility of change; infinite, eternal, without before or after; always being, never becoming; subsisting in an absolute present, the now of eternity. Boethius has expressed this idea admirably: "*Tota simul ac perfecta possessio vitæ interminabilis.*" The total and perfect possession, all at once, of boundless life.

Nature and
Perfections of
God.

In order, therefore, to enrich and complete our conceptions of the nature and perfections of God, we have only to analyze the comprehensive idea of being and to ascribe to God, in a sense free from all limitations, all that we find in His works which comes under the general idea of being. Being, good, truth, are transcendental notions which imply each other. They include a multitude of more specific terms, expressing every kind of definite concepts of realities which are intelligible and desirable. Beauty, splendor, majesty, moral excellence, beatitude, life, love, greatness, power and every kind of perfection are phases and aspects of being, goodness and truth. Since all which presents an object of intellectual apprehension to the mind and of complacency to the will in the effects produced by the first cause must exist in the cause in a more eminent way, we must predicate of the Creator all the perfections found in creatures.

The vastness of the universe represents His immensity. The multifarious beauties of creatures represent His splendor and glory as their archetype. The marks of design and the harmonious order which are visible in the world manifest his intelligence. The faculties of intelligence and will in rational creatures show forth in a more perfect image the attributes of intellect and will in their Author and original source. All created goodness, whether physical or moral, proclaims the essential excellence and sanctity of God. He is the source of life, and is, therefore, the living God. All the active forces of nature witness to His power.

All finite beings, however, come infinitely short of an adequate representation of their ideal archetype; they retain something of the intrinsic nothingness of their essence, of its potentiality, changeableness and contingency. Many modes and forms of created existence have an imperfection in their essence which makes it incompatible with the perfection of the divine essence that they should have a formal being in God. We cannot call him a circle, an ocean or a sun. Such creatures, therefore, represent that which exists in their archetype in an eminent and divine mode, to us incomprehensible. And those qualities whose formal ratio in God and creatures is the same, being finite in creatures, must be regarded as raised to an infinite power in God. Thus intelligence, will, wisdom, sanctity, happiness are formally in God, but infinite in their excellence.

All that we know of God by pure reason is summed up by Aristotle in the metaphysical formula that God is pure and perfect act, logically and ontologically the first principles of all that becomes by a transition from potential into actual being. And from this concise, comprehensive formula he has developed a truly admirable theodicy. Aristotle says: "It is evident that act (*energeia*) is anterior to

(dunamis) logically and ontologically. A being does not pass from potency into act and become real except by the action of a being already in act." (Met. viii, 9.) Again, "All that is produced comes from a being in act." (De Anim. iii, 7.)

There is a being which moves without being moved, which is pure substance, is act. * * * The immovable mover is pure being, that is, being which absolutely is, and cannot be otherwise. This nature, therefore, is the principle from which heaven and all immortal spirits who are the nearest to God) nature depend. Beatitude is his very act. * * * Contemplation of all things the most delightful and excellent, and God enjoys it always, by the intellection of the most excellent good, in which intelligence and the intelligible are identical. God is life, for the act of intelligence is life and God is this very act. Essential act is the act of God, perfect and eternal life. Therefore we name God a perfect eternal living being, in such a way that life is uninterrupted; eternal duration belongs to God, and indeed it is this which is God." (Metaph. xi., 7.) I have here condensed a long passage from Aristotle and inverted the order of some sentences, but I have given a verbally correct statement of his doctrine.

God a Perfect
and Eternal
Living Being.

I will add a few sentences from Plotinus, the greatest philosopher of the Neo-Platonic school. "Just as the sight of the heavens and the brilliant stars causes us to look for and to form an idea of their author, so the contemplation of the intelligible world and the admiration which it inspires lead us to look for its father. Who is the one, we claim, who has given existence to the intelligible world? Where did he begotten such a child, intelligence, this son so beautiful? The supreme intelligence must necessarily contain the universal archetype, and be itself that intelligible world of which Plato discusses." (Ennead iii. L viii. 10 v. 9.) Plato and Aristotle have both placed in the clearest light the relation of intelligent, immortal spirits to God as their final cause, and together with this highest relation the subordinate relation of all the inferior parts of the universe. Assimilation to God, the knowledge and the love of God, communication in the beatitude which God possesses in Himself, is the true reason of being, the true and ultimate end of intellectual natures.

In these two great sages rational philosophy culminated. Clement, of Alexandria, did not hesitate to call it a preparation furnished by divine Providence to the heathen world for the Christian revelation. Whatever controversies there may be concerning their explicit teachings in regard to the relations between God and the world, their principles and premises contain implicitly and virtually a sublime natural theology. St. Thomas has corrected, completed and developed this theology with a genius equal to theirs, and with the advantage of higher illumination.

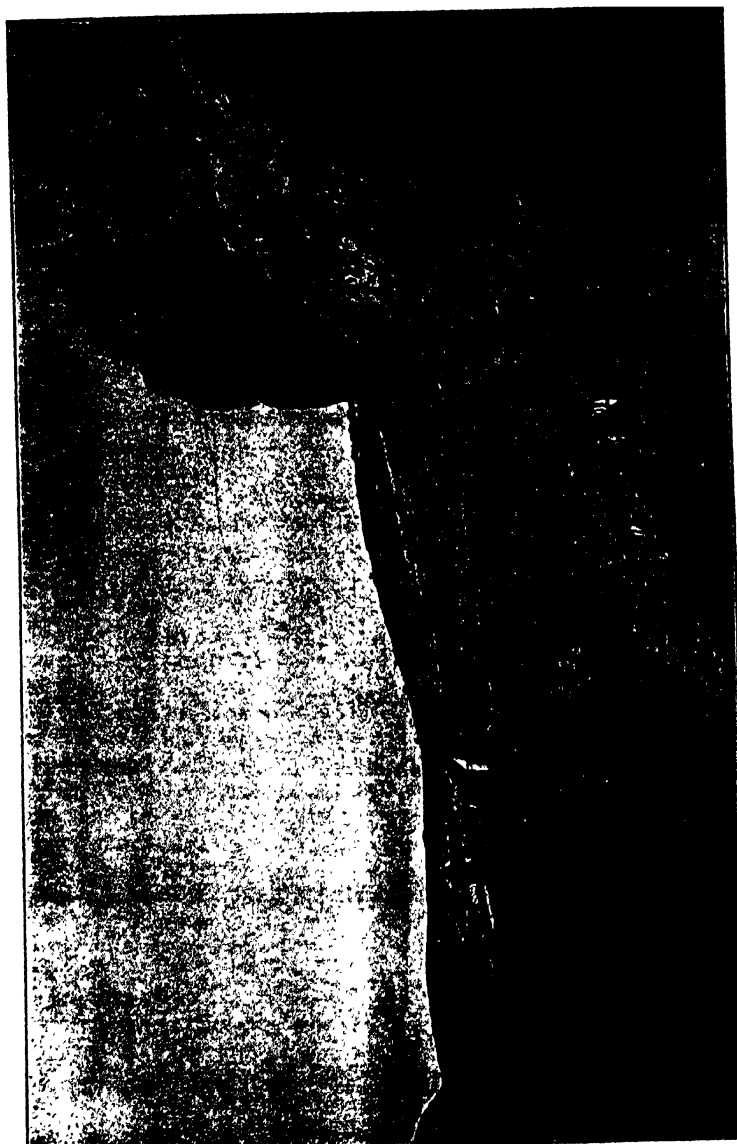
It is the highest achievement of human reason to bring the intellect to a knowledge of God as the first and final cause of the world. The denial of this philosophy throws all things into night and chaos,

Highest
Achievement
of Human
Reason.

Its Last Lesson.

ruled over by blind chance or fate. Philosophy, however, by itself does not suffice to give to mankind that religion the excellence and necessity of which it so brilliantly manifests. Its last lesson is the need of a divine revelation, a divine religion, to lead men to the knowledge and love of God and the attainment of their true destiny as rational and immortal creatures. A true and practical philosopher will follow, therefore, the example of Justin Martyr; in his love of and search for the highest wisdom he will seek for the genuine religion revealed by God, and when found he will receive it with his whole mind and will.





Valley of Jehosaphat.

The Argument for the Divine Being.

Paper by HON. W. T. HARRIS, United States Commissioner of Education.



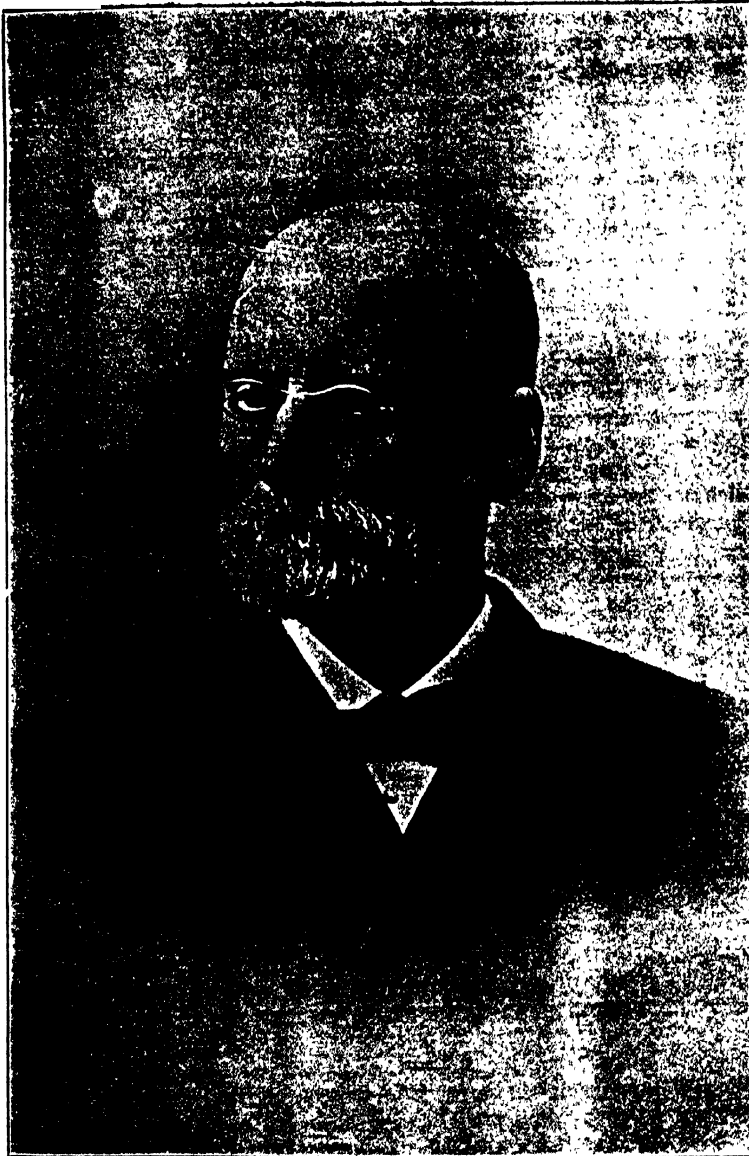
THE first thinker who discovered an adequate proof of the existence of God was Plato. He devoted his life to thinking out the necessary conditions of independent being, or, in other words, the form of any whole or totality of being.

Dependent being implies something else than itself as that on which it depends. It cannot be said to derive its being from another dependent or derivative being, because that has no being of its own to lend it. A whole series of connected dependent beings must derive their origin and present subsistence from an independent being—that is to say from what exists in and through itself and imparts its being to others or derived beings. Hence the independent being, which is presupposed by the dependent being, is creative and active in the sense that it is self-determined and determines others.

Plato in most passages calls this presupposed independent being by the word *idea ex se* or *idea*. He is sure that there are as many ideas as there are total beings in the universe. He reasons that there are two kinds of motion—that which is derived from some other mover and that which is derived from self; thus the self-moved and the moved-through-others includes all kinds of beings. But the moved-through-others presupposes the self-moved as the source of its own motion. Hence the explanation of all that exists or moves must be sought and found in the self-moved. (Tenth book of Plato's laws.) In his dialogue named "The Sophist" he argues that ideas or independent beings must possess activity and, in short, be thinking or rational beings.

Foundation
of Philosophy
and Theology.

This great discovery of the principle that there must be independent being if there is dependent being is the foundation of philosophy and also of theology. Admit that there may be a world of dependent beings, each one of which depends on another and no one of them nor all of them depend on an independent being, and at once philosophy



is made impossible and theology deprived of its subject matter. But such admission would destroy thought itself.

Let it be assumed, for the sake of considering where it would lead, that all existent beings are dependent; that no one possesses any other being than derived being. Then it follows that each one borrows its being from others that do not have any being to lend. Each and all are dependent and must first obtain being from another before they can lend it. If it is said that the series of dependent beings is such that the last depends upon the first again, so that there is a circle of dependent beings, then it has to be admitted that the whole circle is independent, and from this strange result follows that the independence of the whole circle of being is something transcendent—a negative unity creating and then annulling again the particular beings forming the members of the series.

This theory is illustrated in the doctrine of the correlation of forces. The action of force number one gives rise to force number two, and so on to the end. But this implies that the last of the series gives rise to the first one of the series, and the whole becomes a self-determined totality or independent being. Moreover, the persistent force is necessarily different from any one of the series—it is not heat nor light nor electricity nor gravitation, nor any other of the series, but the common ground of all, and hence not particularized like any one of them. It is the general force whose office it is to energize and produce the series—originating one force and annulling it again by causing it to pass into another. Thus the persistent force is not one of the series but transcends all of the particular forces—they are derivative; it is original, independent and transcendent. It demands as the next step of explanation the exhibition of the necessity of its production of just this series of particular forces as involved in the nature of the self-determined or absolute force. It involves, too, the necessary conclusion that a self-determined force which originates all of its special determinations and cancels them all is a pure Ego or self-hood.

Correlation
of Forces.

For consciousness is the name given by us to that kind of being which can annul all of its determinations. For it can annul all objective determination and have left only its own negative might while it descends creatively to particular thoughts, volitions or feelings. It can drop them instantly by turning its gaze upon its pure self as the creator of those determinations. This turn upon itself is accomplished by filling its objective field with negation or annulment—this is its own act and in it realizes its personal identity and its personal transcendence of limitations.

Hence we may say that the doctrine of correlation of forces presupposes a personality creating and transcending the series of forces correlated. If the mind undertakes to suppose a total of dependent or derivative beings, it ends by reaching an independent, self-determined being which, as pure subject, transcends its determinations as object and is therefore an Ego or person.

Again, the insight which established this doctrine of independent

beings or Platonic "ideas" is not fully satisfied when it traces dependent or derivative motion back to any intelligent being as its source; there is a further step possible, namely, from a world of many ideas to an absolute idea as the divine author of all.

For time and space are of such a nature that all beings contained by them, namely, all extended and successive beings, are in necessary mutual dependence and hence in one unity. This unity of dependent beings in time and space demands a one transcendent being. Hence the doctrine of the idea of ideas—the doctrine of a divine being, who is rational and personal and who creates beings in time and space in order to share his fullness of being with a world of created beings—created for the special purpose of sharing his blessedness.

This is the idea of the supreme goodness, and Plato comes upon it as the highest thought of his system. In the *Timæus* he speaks of the absolute as being without envy, and therefore as making the world as another blessed God.

Human Reason.

In this Platonic system of thought we have the first authentic survey of human reason. Human reason has two orders of knowing—one the knowing of dependent beings and the other the knowing of independent beings. The first is the order of knowing the senses, the second the order of knowing by logical presupposition. I know by seeing, hearing, tasting, touching things and events. I know by seeing what these things and events logically imply or presuppose that there is a great first cause, a personal reason who reveals a gracious purpose by creating finite beings in time and space.

This must be, or else human reason is at fault in its very foundations. This must be so or else it must be that there is dependent being which has nothing to depend on. Human reason, then, we may say from this insight of Plato, rests upon this knowledge of transcendental being—a being that transcends all determinations of extent and succession such as appertain to space and time, and therefore, that transcends both time and space. This transcendent being is perfect fullness of being, while the beings in time and space are partial or imperfect beings in the sense of being embryonic or undeveloped, being partially realized and partially potential.

At this point the system of Aristotle can be understood in its harmony with the Platonic system. Aristotle, too, holds explicitly that the beings in the world which derive motion from other beings presuppose a first mover. But he is careful to eschew the first expression self-moved as applying to the prime mover. God is Himself unmoved, but He is the origin of motion in others. This was doubtless the true thought of Plato, since he made the divine eternal and good.

Proof of Divine Existence.

In his metaphysics (book eleventh, chapter seven) Aristotle unfolds his doctrine that dependent beings presuppose a divine being whose activity is pure knowing. He alone is perfectly realized—the school men call this technically "pure act"—all other being is partly potential, not having fully grown to its perfection. Aristotle's proof of the divine existence is substantially the same as that of Plato—an

ascent from the dependent being by the discovery of presuppositions to the perfect being who presupposes nothing else than the identification of the perfect or dependent being with thinking, personal, willing being.

This concept of the divine being is wholly positive as far as it goes and nothing of it needs to be withdrawn after further philosophic reflection has discussed anew the logical presuppositions. More presuppositions may be discovered—new distinctions discerned where none were perceived before—but those additions only make more certain the fundamental theory explained first by Plato and subsequently by Aristotle. This may be seen by a glance at the theory of Christianity, which unfolds itself in the minds of great thinkers of the first six centuries of our era. The object of Christian theologians was to give unity and system to the new doctrine of the divine-human nature of God taught by Christ. They discovered, one by one, the logical presuppositions and announced them in the creed.

Human Nature of God Taught by Christ.

The Greeks had seen the idea of the Logos or eternally begotten son, the word that was in the beginning and through which created beings arose in time and space. But how the finite and imperfect arose from the infinite and perfect the Greek did not understand so well as the Christian.

The Hindu had given up the solution altogether and denied the problem itself. The perfect cannot be conceived as making the imperfect—it is too absurd to think that a good being should make a bad being. Only Brahman the absolute exists and all else is illusion—it is Maya.

How the illusion can exist is too much to explain. The Hindu has only postponed the problem, and not set it aside. His philosophy remains in that contradiction. The finite, including Brahma himself, who philosophizes, is an illusion. An illusion recognizes itself as an illusion—an illusion knows true being and discriminates itself from false being. Such is the fundamental doctrine of the Sankhya philosophy, and the Sankhya is the fundamental type of all Hindu thought.

The Greek escapes from this contradiction. He sees that the absolute cannot be empty, indeterminate, pure being devoid of all attributes, without consciousness. Plato and Aristotle see that the absolute must be pure form—that is to say, an activity which gives form to itself—a self-determined being with subject and object the same, hence a self-knowing and self-willed being. Hence the absolute cannot be an abstract unity like Brahma, but must be a self-determined or a unity that gives rise to duality within itself and recovers its unity and restores it by recognizing itself in its object.

The absolute as subject is the first—the absolute as object is the second. It is Logos. God's object must exist for all eternity, because He is always a person and conscious. But it is very important to recognize that the Logos, God's object, is Himself, and hence equal to Himself, and also self-conscious. It is not the world in time and

space. To hold that God thinks Himself as the world is pantheism—it is pantheism of the left wing of Hegelians.

To say that God thinks Himself as the world is to say that He discovers in Himself finite and perishable forms, and therefore makes them objective. The schoolmen say truly that in God intellect and will are one. This means that in God his thinking makes objectively existent what it thinks. Plato saw clearly that the Logos is perfect and not a world of change and decay. He could not explain how the world of change and decay is derived except from the goodness of the divine being who imparts gratuitously of his fullness of being to a series of creatures who have being only in part.

But the Christian thinking adds two new ideas to the two already found by Plato. It adds to the divine first and the second (the Logos), also a divine third, the holy spirit, and a fourth not divine, but the process of the third—calling it the processio. This idea of process explains the existence of a world of finite beings, for it contains evolution, development or derivation. And evolution implies the existence of degrees of less and more perfection of growth. The procession thus must be in time, but the time process must have eternally gone on because the third has eternally proceeded and been proceeding.

The thought underneath this theory is evidently that the Second Person or Logos, in knowing Himself or in being conscious, knows Himself in two phases—first, as completely generated or perfect, and this is the Holy Spirit, and secondly, He knows Himself as related to the First as his eternal origin. In thinking of His origin or genesis from the Father, He makes objective a complete world of evolution containing at all times all degrees of development or evolution and covering every degree of imperfection from pure space and time up to the invisible church.

This recognition of His derivation is also a recognition on the part of the First of His own act of generating the Second—it is not going on, but has been eternally completed, and yet both the Divine First and the Divine Second must think it when they think of their relation to one another. Recognition is the intellectual of the First, and Second is the mutual love of the Father and the Son, and this mutual love is the procession of the Holy Spirit.

But the procession is not a part of the holy trinity; it is the creation in time and space of an infinite world of imperfect beings developing into self-activity and as self-active organizing institutions—the family, civil society, the state and the church. The church is the New Jerusalem described by St. John, the apostle, who has revealed this doctrine of the third person as an institutional person—the spirit who makes possible all institutional organism in the world and who transcends them all as the perfect who energizes in the imperfect to develop it and complete it.

Thus stated, the Christian thought as expressed in the symbol of the holy trinity, explains fully the relations of the world of imperfect

Not a Part of
the Holy Trin-
ity.

beings and makes clear in what way the goodness or grace of God makes the world as Plato and Aristotle taught.

The world is a manifestation of divine grace—a spectacle of the evolution or becoming of individual existence in all phases, inorganic and organic. Individuality begins to appear even in specific gravity and in ascending degrees in cohesion and crystallization. In the plant it is unmistakable. In the animal it begins to feel and perceive itself. In man it arrives at self-consciousness and moral action and recognizes its own place in the universe.

God, being without envy, does not grudge any good; He accordingly turns, as Rothe says, the emptiness of non-being into a reflection of Himself and makes it everywhere a spectacle of His grace.

Of the famous proofs of divine existence, St. Anselm's holds the first place. But St. Anselm's proof cannot be understood without recurring to the insight of Plato. In his *Proslogium* St. Anselm finds that there is but one thought which underlies all others; the thought universally presupposed, and this he describes as the thought of that than which there can be nothing greater—"Id quo nihil major cogitare potest." This assuredly is Plato's thought of the totality. Everything not a total is less than the totality. But the totality is the greatest possible being.

The essential thing to notice, however, is that St. Anselm perceives that this one thought is objectively valid and not a mere subjective notion of the thinker. No thinker can doubt that there is a totality—he can be perfectly sure that the plus the not-me includes all that there is. Gaunilo, in the lifetime of St. Anselm, and Kant, in recent times, have tried to refute the argument by alleging the general proposition—the conception of a thing does not imply its corresponding existence. The proposition is true, except in the case of this one ontological thought of the totality of the thoughts that can be logically deduced from it. The second order of knowing, by presumptions, implies an existence corresponding to each concept. St. Anselm knew that the person who denied the objective validity of this idea of the totality must presuppose its truth right in the very act of denying it. If there be an Ego that thinks, even if it be the Ego of a fool (*insipiens*), who says in his heart, "there is no God," it must be certain that its self plus its not-self makes a totality, and that this totality surely exists. The existence of his Ego is or may be contingent, but the totality is certainly not contingent but necessary. This is an ontological necessity and the basis of all further philosophical and theological thoughts.

An Ontological Necessity.

St. Anselm does not, it is true, follow out this thought to its contemplation in his *Proslogium* nor in his *Monologium*. He leaves it there with the idea of a necessary being who is supreme and perfect because he contains the fullness of being.

He undoubtedly saw the further implication, namely, that the totality is an independent being and self-existent because it is self-active. He saw this so clearly that he did not think it worth while to

stop and unfold it. But he did speak of it as a necessary existence contrasted with a contingent existence. "Everywhere else besides God," he says, "can be conceived not to exist."

Descartes, in his Third Meditation, has repeated with some modification the demonstration of St. Anselm. He holds, in substance, that the idea of a perfect being is not subjective, but objective; we see that he is dealing with the necessary objectivity of the idea of totality. The expression "perfect being" is entirely misunderstood by most writers in the history of philosophy; it must be taken only in the sense of independent being—being for itself—being that can be what it is without support from another—hence perfectly self-determined being. The expression "perfect" points directly to Aristotle's invented word, *entelechy*, whose literal meaning is the having of perfection itself. The word is invented to express the thought of the independent presupposed by dependent being.

Perfect being, as Aristotle teaches, is pure energy; all of his potentialities are realized; hence it is not subject to change nor is it passive or recipient of anything from without—it is pure form, or rather self-formative. Read in the light of Plato's idea and Aristotle's *entelechy*, St. Anselm and Descartes' proofs are clear and intelligible, and are not touched by Kant's criticism. In his philosophy of religion and elsewhere, Hegel has pointed out the source of Kant's misapprehension. Gaunillo instanced the island Atlantis as a conception which does not imply a corresponding reality. Kant instanced a hundred dollars as a conception which did not imply a corresponding reality in his pocket. But neither the island Atlantis, nor any other island, neither a hundred dollars—in short, no finite dependent being is at all a necessary being, and hence cannot be deduced from its concept. But each and every contingent being presupposes the existence of an independent being—a self-determined being—an absolute divine reason.

New Theory
of Atonement.

St. Anselm proved the depth of his thought by advancing a new theory of the death of Christ as a satisfaction, not of the claims of the devil, but as the satisfaction of the claims of God's justice for sin. Although we do not trace out his full thought in the *Proslogium* we can see the depth and clearness of his thinking in this new theory of atonement. For, in order to understand it philosophically, the thinker must make clear to himself the logical necessity for the exclusion of all forms of finitude or dependent being from the thought of the divine reason who knows Himself in the *Logos*. To think an imperfection is to annul it; hence God's thought of an imperfect being annuls it. This logical statement corresponds to the political definition of the idea of justice.

Justice gives to a being its dues; it completes it by adding to it what it lacks. Add to an imperfect being what it lacks and you destroy its individuality. This is justice instead of grace. Grace bears with the imperfect being until it completes itself by its own act of self-determination. But, in order that a world of imperfect beings, sinners, may have this field of probation, a perfect being must bear

their imperfection. The divine Logos must harbor in His thought all the stages of genesis or becoming, and thereby endowed beings in a finite world with reality and self-existence. Thus the conception of St. Anselm was a deep and true insight.

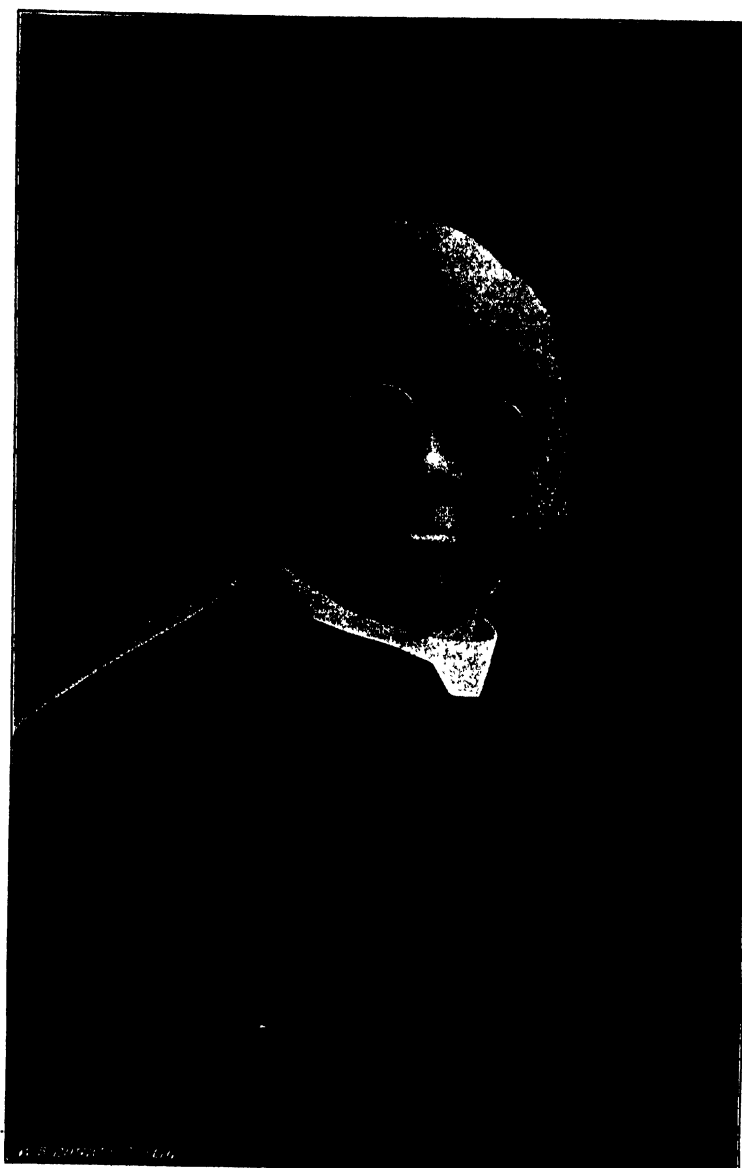
The older view of Christ's atonement as a ransom paid to Satan is not so irrational as it seems, if we divest it of the personification which figures the negative as a co-ordinate person with God. God only is absolute person. His pure not-me is chaos, but not a personal devil. In order that God's grace shall have the highest possible manifestation, He turns His not-me into a reflection of Himself by making it a series of ascending stages out of dependence and nonentity into independence and personal individuality. But the process of reflection by creation in time and space involves God's tenderness and long suffering; it involves a real sacrifice in the Divine Being, for He must hold and sustain in existence by His creative thought the various stages of organic beings—plants and animals are mere caricatures of the divine—then it must support and nourish humanity in its wickedness and sin—a deeper alienation than even that of minerals, plants and animals, because it is a willful alienation of a higher order of beings.

Self-sacrificing love is, therefore, the concept of the atonement; it is, in fact, the true concept of the divine gift of being of finite things; it is not merely religion, it is philosophy or necessary truth. But it is very important so to conceive nature as not to attach it to the idea of God by them in Himself; such an idea is pantheism. Nature does not form a person of the Trinity. It is not the Logos, as supposed by the left wing of the Hegelians. And yet on the other hand nature is not an accident in God's purposes as conceived by theologians, who react too far from the pantheistic view. Nature is eternal, but not self-existent; it is the procession of the Holy Spirit and arises in the double thought of the First Person and the Logos, or the timeless generation which is logically involved in the fact of God's consciousness of Himself as eternal reason.

Nature not
Self-Existent.

The thought of God is a regressive thought—it is an ascent from the dependent to that on which it depends. It is called dialectical by Plato in the sixth Book of the Republic. "The Dialectic Method," says he, "ascends from what has a mere contingent or hypothetic existence to the first principle by proving the insufficiency of all except the first principle."

This is the second order of knowing—the discovery of the ontological presuppositions. The first order of knowing sees things and events by the aid of the senses, the second order of knowing sees the first cause. The first order of knowing attains to a knowledge of the perishable, the second order attains to the imperishable. The idea of God is, as Kant has explained, the supreme directive or regulative idea in the mind. It is, moreover, as Plato and St. Anselm saw, the most certain of all our ideas, the light in all our seeing.



Rt. Rev. Wm. E. McLaren, Bishop of Chicago.
(Member General Committee.)

Moral Evidence of a Divine Existence.

Paper by REV. ALFRED W. MOMERIE, of London, England.



THE evidences for the existence of God may be summed up under two heads. First of all there is what I will designate the rationality of the world. Under this head, of course, comes the old argument from design. It is often supposed that the argument from design has been exploded. "Nowadays," says Comte, "the heavens declare no other glory than that of Hipparchus, Newton, Kepler and the rest who have found out the laws of their sequence. Our power of foreseeing phenomena and our power of controlling them destroy the belief that they are governed by changeable wills." Quite so. But such a belief—the belief, viz., that phenomena were governed by changeable wills—could not be entertained by any philosophical theist. A really irregular phenomenon, as Mr. Fiske has said, would be a manifestation of sheer diabolism. Philosophical theism—belief in a being deservedly called God—could not be established until after the uniformity of nature had been discovered. We must cease to believe in many changeable wills before we can begin to believe in one that is unchangeable. We must cease to believe in a finite God, outside of nature, who capriciously interferes with her phenomena, before we can begin to believe in an infinite God, imminent in nature, of whom mind and will and all natural phenomena are the various but never varying expressions. Though the regularity of nature is not enough by itself to prove the existence of God, the irregularity of nature would be amply sufficient to disprove it. The uniformity of nature, which, by a curious observation of the logical faculties, has been used as an atheistic argument, is actually the first step in the proof of the existence of God. The purposes of a reasonable being, just in proportion to his reasonableness, will be steadfast and immovable. And in God there is no change, neither shadow of turning. He is the same yesterday, today and forever.

Basis for Belief.

There is another scientific doctrine, viz., the doctrine of evolution, which is often supposed to be incompatible with the argument from design. But it seems to me that the discovery of the fact of evolution was an important step in the proof of the divine existence. Evolution has not disproved adaptation; it has merely disproved one particular kind of adaptation, the adaptation, viz., of a human artifice. In the time of Paley God was regarded as a great Mechanician, spelled with a capital M, it is true, but employing means and methods for the accomplishment of His purposes more or less similar to those which would be used by a human workman. It was believed that every species, every organism and every part of every organism had been individually adapted by the Creator for the accomplishment of a definite end, just as every portion of a watch is the result of a particular act of contrivance on the part of the watchmaker.

Discovery of
Evolution an
Important
Step.

A different and far higher method is suggested by the doctrine of evolution, a doctrine which may now be considered as practically demonstrated, thanks especially to the light which has been shed on it by the sciences of anatomy, physiology, geology, paleontology and embryology. These sciences have placed the blood relationship of species beyond a doubt. The embryos of existing animals are found again and again to bear the closest resemblance to extinct species, though in the adult form the resemblance is obscured. Moreover, we frequently find in animals rudimentary, or abortive, organs, which are manifestly not adapted to any end, which never can be of any use, and whose presence in the organism is sometimes positively injurious. There are snakes that have rudimentary legs—legs which, however interesting to the anatomist, are useless to the snake. There are rudiments of fingers in a horse's hoof and of teeth in a whale's mouth, and in man himself there is the vermiform appendix. It is manifest, therefore, that any particular organ in one species is merely an evolution from a somewhat different kind of organ in another. It is manifest that the species themselves are but transmutations of one or a few primordial types, and that they have been created not by paroxysm but by evolution. The Creator saw the end from the beginning. He had not many conflicting purposes, but one that was general and all-embracing. Unity and continuity of design serve to demonstrate the wisdom of the designer.

The supposition that nature means something by what she does has not infrequently led to important scientific discoveries. It was in this way that Harvey found out the circulation of the blood. He took notice of the valves in the veins in many parts of the body, so placed as to give free passage to the blood toward the heart, but opposing its passage in the contrary direction. Then he bethought himself, to use his own words, "that such a provident cause as nature had not placed so many valves without a design, and the design which seemed most probable was that the blood, instead of being sent by these veins to the limbs, should go first through the arteries, should return through other veins whose valves did not oppose its course." Thus, apart from

the supposition of purpose, the greatest discovery in physiological science might not have been made. And the curious thing is—a circumstance to which I would particularly direct your attention—the word purpose is constantly employed even by those who are most strenuous in denying the reality of the fact. The supposition of purpose is used as a working hypothesis by the most extreme materialists. The recognition of an imminent purpose in our conception of nature can be so little dispensed with that we find it admitted even by Vogt. Haeckel, in the very book in which he says that “the much talked-of purpose in nature has no existence,” defines an organic body as “one in which the various parts work together for the purpose of producing the phenomenon of life.” And Hartmann, according to whom the universe is the outcome of unconsciousness, speaks of “the wisdom of the unconscious,” of “the mechanical contrivances which it employs,” of “the direct activity in bringing about complete adaptation to the peculiar nature of the case,” of “its incursions into the human brain which determine the course of history in all departments of civilization in the direction of the goal intended by the unconscious.” Purpose, then, has not been eliminated from the universe by the discoveries of physical science. These discoveries have but intensified and elevated our path.

Recognition
of a Purpose.

And there is yet something else to be urged in favor of the argument from design. If the world is not due to purpose it must be the result of chance. This alternative cannot be avoided by asserting that the world is the outcome of law; since law itself must be accounted for in one or other of these alternative ways. A law of nature explains nothing. It is merely a summary of the facts to be explained; merely a statement of the way in which things happen, *e. g.*, the law of gravitation in the fact that all material bodies attract one another with a force varying directly as their mass and inversely as the squares of their distances. Now, the fact that bodies attract one another in this way cannot be explained by the law, for the law is nothing but the precise expression of the fact. To say that the gravitation of matter is accounted for by the law of gravitation is merely to say that matter gravitates because it gravitates. And so of the other laws of nature. Taken together they are simply the expression, in a set of convenient formulæ, of all the facts of our experience. The laws of nature are the facts of nature summarized. To say, then, that nature is explained by law is to say that the facts are explained by themselves. The question remains, Why are the facts what they are? And to this question we can only answer, Either through purpose or by chance.

A Law of Na-
ture Explains
Nothing.

In favor of the latter hypothesis it may be urged that the appearance of purpose in nature could have been produced by chance. Arrangements which look intentional may sometimes be purely accidental. Something was bound to come of the play of the primeval atoms. Why not the particular world in which we find ourselves?

Why not? For this reason: It is only within narrow bounds that

An Infinitesimal Fraction in a Universe.

seemingly purposeful arrangements are accidentally produced. And, therefore, as the signs of purpose increase the presumption in favor of their accidental origin diminishes. It is the most curious phenomenon in the history of thought that the philosophers who delight in calling themselves experienced should have countenanced the theory of the accidental origin of the world, a theory with which our experience, as far as it goes, is completely out of harmony. When only eleven planets were known De Morgan showed that the odds against their moving in one direction around the sun with a slight inclination of the planes of their orbits—had chance determined the movement—would have been twenty billions to one. And this movement of the planet's is but a single item, a tiny detail, an infinitesimal fraction in a universe which, notwithstanding all arguments to the contrary, still appears to be pervaded through and through with purpose. Let every human being now alive upon the earth spend the rest of his days and nights writing down arithmetical figures; let the enormous numbers which these figures would represent—each number forming a library in itself—be all added together; let this result be squared, cubed, multiplied by itself ten thousand times, and the final product would fall short of expressing the probabilities of the world having been evolved by chance.

Evidences of Purpose.

But over and above the signs of purpose in the world there are other evidences which bear witness to its rationality, to its ultimate dependence upon mind. We can often detect thought even when we fail to detect purpose. "Science," says Lange, "starts from the principle of the intelligibleness of nature." To interpret is to explain, and nothing can be explained that is not in itself rational. Reason can only grasp what is reasonable. You cannot explain the conduct of a fool. You cannot interpret the actions of a lunatic. They are contradictory, meaningless, unintelligible. Similarly, if nature were an irrational system there would be no possibility of knowledge. The interpretation of nature consists in making our own the thoughts which nature implies. Scientific hypothesis consists in guessing at these thoughts; scientific verification in proving that we have guessed aright. "O, God," says Kepler, when he discovered the laws of planetary motion, "O, God, I think again Thy thoughts after Thee." There could be no course of nature, no law of sequence, no possibility of scientific predictions, in a senseless play of atoms. But, as it is, we know exactly how the forces of nature act and how they will continue to act. We can express their mode of working in the most precise mathematical formulæ. Every fresh discovery in science reveals anew the order, the law, the system; in a word, the reason which underlies material phenomena. And reason is the outcome of mind. It is mind in action.

Other Evidences of a Supreme Intelligence.

Nor is it only within the realm of science that we can detect traces of a supreme intelligence. Kant and Hegel have shown that the whole of our conscious experience implies the existence of a mind other than but similar to our own. For students of philosophy it is needless to explain this; for others it would be impossible within the

short time at my disposal. Suffice it to say, it has been proved that what we call knowledge is due subjectively to the constructive activity of our own individual minds, and objectively to the constructive activity of another mind which is omnipresent and eternal. In other words, it has been proved that our limited consciousness implies the existence of a consciousness that is unlimited, that the common everyday experience of each one of us necessitates the increasing activity of an infinite thinker.

The world, then, is essentially rational. But if that were all we could say we should be very far from having proved the existence of God. A question still remains for us to answer: Is the infinite thinker good? I pass on, therefore, to speak briefly on the second part of my subject, viz., the progressiveness of the world. The last, the most comprehensive, the most certain word of science is evolution. And it is the most hopeful word I know. For when we contemplate the suffering and disaster around us, we are sometimes tempted to think that the Great Contriver is indifferent to human welfare. But evolution, which is only another form for continuous improvement, inspires us with confidence. It suggests, indeed, that the Creator is not omnipotent, in the vulgar sense of being able to do impossibilities; but it also suggests that the difficulties of creation are being surely though slowly overcome.

Progressive-
ness of the
World.

Now, it may be asked, How could there be difficulties for God? How could the infinite be limited or restrained? Let us see. We are too apt to look upon restraint as essentially an evil; to regard it as a sign of weakness. This is the greatest mistake. Restraint may be an evidence of power, of superiority, of perfection. Why is poetry so much more beautiful than prose? Because of the restraints of conscience. Many things are possible for a prose writer which are impossible for a poet; many things are possible for a villain which are impossible for a man of honor; many things are possible for a devil which are impossible for a God. The fact is, infinite wisdom and goodness involve nothing less than infinite restraint. When we say that God cannot do wrong we virtually admit that He is under a moral obligation or necessity, and reflection will show that there is another kind of necessity, viz., mathematical, by which even the infinite is bound.

Infinite Re-
straint.

Do you suppose that the Deity could make a square with only three sides or a line with only one end? Admitting, for the sake of argument, that theoretically He had the power, do you suppose that under any conceivable circumstances He would use it? Surely not. It would be prostitution. It would be the employment of an infinite power for the production of what was essentially irrational and absurd. It would be the same kind of folly as if some one who was capable of writing a sensible book were deliberately to produce a volume with the words so arranged as to convey no earthly meaning. The same kind of folly but far more culpable, for the guilt of foolishness increases in proportion to the capacity for wisdom. A being, therefore, who attempted to reverse the truth of mathematics would not be divine. To mathematical necessity Deity itself must yield.

Mathematical
Necessity.

Physical Re-
straint Nec-
essary.

Similarly in the physical sphere there must be restraints equally necessary and equally unalterable, viz., it may be safely and reverently affirmed that God could not have created a painless world. The Deity must have been constrained by His goodness to create the best world possible, and a world without suffering would have been not better, but worse than our own. For consider, sometimes pain is needed as a warning to preserve us from greater pain; to keep us from destruction. If pain had not been attached to injurious actions and habits, all sentient beings would long ago have passed out of existence. Suppose, *e. g.*, that fire did not cause pain, we might easily be burnt to death before we knew we were in danger. Suppose the loss of health were not attended with discomfort, we should lack the strongest motive for preserving it. And the same is true of the pangs of remorse which follow what we call sin. Further, pain is necessary for the development of character, especially in its higher phases. In some way or other, though, we cannot tell exactly how, pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, etc., have been men who suffered much. Suffering, moreover, develops in us pity, mercy, and the spirit of self-sacrifice; it develops in us self-respect, self-reliance and all that is implied in the expression, strength of character. In no other way could such a character be conceivably acquired. It could not have been bestowed upon us by a creative fiat; it is essentially the result of personal conflict. Even Christ became perfect through suffering. And there is also a further necessity for pain arising from the reign of law.

The Reign of
Law.

There is, no doubt, something awesome in the thought of the absolute inviolability of law; in the thought that nature goes on her way quite regardless of your wishes or mine. She is so strong and so indifferent! The reign of law often entails on individuals the direst suffering. But if the Deity interfered with it He would at once convert the universe into chaos. The first requisite for a rational life is the certain knowledge that the same effects will always follow from the same cause; that they will never be miraculously averted; that they will never be miraculously produced. It seems hard—it is hard—that a mother should lose her darling child by accident or disease, that she cannot by any agony of prayer recall the child to life. But it would be harder for the world if she could. The child has died through a violation of some of nature's laws, and if such violation were unattended with death men would lose the great inducement to discover and obey them. It seems hard—it is hard—that the man who has taken poison by accident dies, as surely as if he had taken it on purpose. But it would be harder for the world if he did not. If one act of carelessness were ever overlooked, the race would cease to feel the necessity for care. It seems hard—it is hard—that children are made to suffer for their father's crimes. But it would be harder for the world if they were not. If the penalties of wrong doing were averted from the children, the fathers would lose the best incentive to do right. Vicarious suffering has a great part to play in the moral

development of the world. Each individual is apt to think that an exception might be made in his favor. But of course that could not be. If the laws of nature were broken for one person, justice would require that they should be broken for thousands, for all. And if only one of nature's laws could be proved to have been only once violated, our faith in law would be at an end; we should feel that we were living in a disorderly universe; we should lose the sense of the paramount importance of conduct; we should know that we were the sport of chance.

Pain, therefore, was an unavoidable necessity in the creation of the best of all possible worlds. But, however many and however great were the difficulties in the Creator's path, the fact of evolution makes it certain that they are being gradually overcome. And among all the changes that have marked its progress, none is so palpable, so remarkable, so persistent as the development of goodness. Evolution "makes for righteousness." That which seems to be its end varies.

Tendency Toward Righteousness.

The truth is constantly becoming more apparent that on the whole and in the long-run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil. And this tendency toward righteousness, by which we find ourselves encompassed, meets with a ready, an ever readier response in our own hearts. We cannot help respecting goodness, and we have inextinguishable longings for its personal attainment. Notwithstanding "sore lets and hindrances," notwithstanding the fiercest temptations, notwithstanding the most disastrous failures, these yearnings continually reassert themselves with ever increasing force. We feel, we know that we shall always be dissatisfied and unhappy until the tendency within us is brought into perfect unison with the tendency without us, until we also make for righteousness steadily, unremittently and with our whole heart. What is this disquietude, what are these yearnings but the spirit of the universe in communion with our spirits, inspiring us, impelling us, all but forcing us to become co-workers with itself.

To sum up in one sentence—all knowledge, whether practical or scientific, nay, the commonest experience of everyday life, implies the existence of a mind which is omnipresent and eternal, while the tendency toward righteousness, which is so unmistakably manifest in the course of history, together with the response which this tendency awakens in our own hearts, combine to prove that the infinite thinker is just and kind and good. It must be because he is always with us that we sometimes imagine that he is nowhere to be found.

Development of Goodness.

"Oh, where is the sea?" the fishes cried
As they swam the crystal clearness through;
"We've heard from of old of the ocean's tide
And we long to look on the waters blue.
The wise ones speak of an infinite sea;
Oh, who can tell us if such there be?"

The lark flew up in the morning bright
And sang and balanced on sunny wings,
And this was its song: "I see the light;
I look on a world of beautiful things;
And flying and singing everywhere
In vain have I sought to find the air."





House of Pontius Pilate, Jerusalem.

The Argument for Immortality.

Paper by REV. PHILIP S. MOXOM, of the University of Chicago.



It is impossible, of course, within the limits of this brief paper even to state the entire argument for the immortality of man. The most that I can hope to do is to indicate those main lines of reasoning which appeal to the average intelligent mind as confirmatory of a belief in immortality already existent. Three or four considerations should be noticed at the outset:

First, it is doubtful if any reasoning on this subject would be intelligible to man if he did not have precedently at least a capacity for immortality. However we may define it, there is that in man's nature which makes him susceptible to the tremendous idea of everlasting existence.

Here sits he, shaping wings to fly;
His heart forebodes a mystery;
He names the name Eternity!

It would seem that only a deathless being, in the midst of a world in which all forms of life perceptible by his senses are born and die in endless procession, could think of himself as capable of surviving this universal order. The capacity to raise and discuss the question of immortality has, therefore, implications that radically separate man from all the creatures about him. Just as he could not think of virtue without a capacity for virtue, so he could not think of immortality without at least a capacity for that of which he thinks.

A second preliminary consideration is that immortality is inseparably bound up with theism. Theism makes immortality rational, atheism makes it incredible, if not unthinkable. The highest form of the belief in immortality inevitably roots itself in and is part of the soul's belief in God.

Life of the
human spirit.

A third consideration is that a scientific proof of immortality is, at present, impossible in the ordinary sense of the phrase "scientific proof." The life of the human spirit is a transcendent fact. It cannot be co-ordinated with the phenomena of nature on which the scientific mind is turned. Even the miracle of a physical resurrection, while it



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would be demonstration of revival from death, would not prove immortality; for it would be a transaction quite as much on the plane of the material as revival from a swoon, and, as death supervened once, it might supervene again.

Demonstration of immortality lies solely in the sphere of personal experience. The man who, from blindness, attains sight, has demonstration of the reality of vision; but even he could not demonstrate that reality to blind men. So only the soul that has entered upon immortality has demonstration of that supreme reality, and "though one should rise from the dead," yet would he be incapable of demonstrating immortality to mortal man. It is both interesting and immensely suggestive that while St. Paul evidently argues immortality from the attested resurrection of Jesus, Jesus Himself uttered no word basing the doctrine of immortality on the mere fact of His return from death in the sphere of sense perception. True, He said to His disciples, "Because I live ye shall live also;" but that was an affirmation entirely apart from the implications of physical resurrection.

Demonstration of Immortality.

None of the highest, the essentially spiritual, facts of man's knowledge and experience fall within the scope of what is known as scientific proof. God, the soul, truth, love, righteousness, repentance, faith, beauty, the good—all these are unapproachable by scientific tests; yet these and not salts and acids and laws of cohesion and chemical affinity and gravitation, are the supreme realities of man's life even in this world of matter and force. When one demands scientific proof of immortality, then it is as if he demanded the linear measurement of a principle, or the troy weight of an emotion, or the color of an affection, or as if he should insist upon finding the human soul with his scalpel or microscope.

A fourth consideration is that immortality is inseparable from personality. The whole significance of man's existence lies ultimately in its discreteness—in the evolution and persistence of the self-conscious ego. Men cheat themselves with phrases who talk about the re-absorption of the finite soul in the infinite soul. The finite and the infinite co-exist in this world; that of itself is proof that they may co-exist in the next world and forever. The absorption of the conscious finite into the infinite is unthinkable save as the annihilation of the finite.

With the semblance of deeply religious self-abnegation, this idea of human destiny mocks the heart and hope of man by eternally frustrating the supreme end of a spiritual creation. The treasures of life—of its struggle and passion and pain—are inseparable from personality—the unfolding and perfecting being in whom the continuity of experience conserves the results of all the divine education of man; the perfected individual fulfilling himself in the perfected society, the ever unfolding kingdom of God. The loss of personality is, for man, the loss of being. Extinction is remediless waste. In nature there is no waste. Individuals perish, but the type remains in ever recurring forms that but repeat the antecedent forms by absorbing their disor-

Loss of Personality.

ganized substance. There is succession and there is economy, but no advance. In man, because he is a spiritual personality, there is the possibility and the realization of endless progress, not the mere recurrence of types nourished on the decay of preceding types:

The loss of personality is utter loss of life, and such self-abnegation as the poet contemplates, were it possible, would be suicide and the lapse of human life into absolute, hopeless failure. The plea that the desire for "personal immortality" (as if there were or could be an impersonal immortality) is selfish, is at once specious and false. The greatest service which we can render to our kind, present or future, is by and through the fullness and strength and sweetness of personality to which we attain. To covet this is the supreme passion of unselfishness. "One sows and another reaps," said Jesus, but "that both he that sows and he that reaps may rejoice together"

The argument for immortality presents as its first, if not its weightiest consideration, the fact that the belief in the survival of the soul after death is well nigh universal. Practically, it is co-extensive and co-etaneous with the human race. In this respect it is like the belief in God. Within the bounds of our knowledge there is no people nor even a considerable tribe entirely destitute of some idea of God. Quatrefages and other anthropologists make this affirmation. In the case of rare apparent exceptions it is safe to assume that these are due to a lack of adequate and accurate knowledge on the part of investigators. So intimately are these two ideas related—the idea of God and the idea of the perdurable soul—that it is not surprising to find them held co-extensively by mankind.

Immortality is not merely an idea to which man in his progress upward from the brute has attained, it is also and increasingly a desire.

Thou madest man, he knows not why,
He thinks he was not made to die.

Revolt Against
Death.

There is in humanity an instinctive revolt against death. This is far more than our natural recoil from the pain of physical dissolution. Indeed the fear of death is in part due to the still imperfect discrimination in the minds of most men between the fact of mere physical death and the complete extinction of being. Death is the palpable contradiction of life. Man

Thinks he was not made to die

And instinctively revolts from the threatened termination of his existence.

The belief in immortality and the aspiration for immortality, notwithstanding apparent exceptions which a particular time, when special moods are dominant, seems to present, grow stronger with the growth of men, and they are strongest in the best. The wisest, the most spiritual, may be the least dogmatic, but they hold the finest and the most efficacious faith in the persistence of the human spirit through and beyond the death of the body. We are dealing here with a broad and multiform fact of experience and observation. Man does believe that

He was not made to die.

And that belief, allying with itself the most of the faiths and hopes and purposes that make life worth living, becomes a reasonable evidence that the belief is a result and reflex of the possession of immortality.

Moreover, the universality and strength of the desire suggests its fulfillment. There is prophecy in pure and elemental human desire if we believe in God. The principle of correlation in natural, gains in significance as it is carried up into the spiritual realm. The adoption of supply to need in the whole realm of creature life surely does not cease the moment we rise above the level of sense.

It is a fair inference that if man has an appetite and a need for an existence beyond the material life which he shares with plant and animal, there is provision for that need in the divine ordering of the universe.

Provision for
a Need.

In the experience of men we see instinct growing into idea, and idea ripening into conviction, and conviction shaping not only philosophy but the entire conduct of life. That conviction gives steadiness to the thinker, patience to the sufferer and energy and inspiration to the toiler, for it makes life intelligible when otherwise it would sink in confusion and defeat.

"For my own part," says John Fiske, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." Man is God's creature, the evolution of His thought and the product of His love, and his instinctive belief that "life is life forever more" is but his "faith in the reasonableness of God's work."

The denial of immortality is always an artificial product; it is not a natural stage in the progress of thought, but the corollary of the philosophy which regards humanity not as an end, but as "a local incident in an endless and aimless series of cosmical changes."

An argument for immortality is grounded in the nature of the human mind, that is, in the nature of man as an intelligent being. I cannot pause here to consider the materialistic conception of mind which excludes the possibility of life after the organism has perished, because it identifies mind with organism. It will suffice to quote these trenchant sentences from Fiske:

"The only thing which cerebral physiology tells us, when studied with the aid of molecular physics, is against the materialist, so far as it goes. It tells us that, during the present life, although thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter. Nothing could be more grossly unscientific than the famous remark of Cabanis, that the brain secretes thought as the liver secretes bile. It is not even correct to say that thought goes on in the brain. What goes on in the brain is an amazingly complex series of molecular movements with which thought and feeling are in some unknown way correlated, not as effects or as causes, but as concomitants. * * * The materialistic assumption * * * that

the life of the soul accordingly ends with the life of the body, is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy."

Drawn from
Revelation.

An argument for immortality, to many the strongest argument of all, is that which is drawn from revelation. Naturally this argument appeals chiefly to those whose minds have been nourished on the Scriptures of the Old and New Testaments. The implications of the most spiritual utterances of the Hebrew prophets and psalmists are on the side of man's immortality. The teachings of the New Testament are surcharged with the idea and the atmosphere of immortality. Whoever accepts these needs no other argument. To expound them here in detail is unnecessary, even were there time. But revelation is broader than the Bible, for it is the communication of spiritual truth to man by the immediate action of the divine spirit, and that is not limited even to the great and incomparable writings of Hebrew prophet and Christian seer. But were we confined to the sacred scriptures we should have ample ground and reason for the faith

That those we call the dead
Are breathers of an ampler day.

Whatever the Scriptures contain with respect to the triumph of the soul over death reaches highest expression in the character and teachings of Jesus. Nowhere does Jesus explicitly affirm the abstract truth of man's immortality, but it is the ever-present assumption that is absolutely necessary to the intelligibility of His doctrines and His life and death. Many are His sayings which imply the deathlessness of the human spirit. Many and strong are His affirmations of life eternal. But more impressive even than His words are His constant air and temper.

He speaks out of a consciousness of indwelling life to which death, save as an incident in physical experience, is absolutely foreign. The three words that are dominantly expressive of that consciousness are "light," "life" and "God." So domesticated is He in the sphere of eternal moral being that we feel no shock when He speaks of Himself as "The Son of man who is in Heaven." The consciousness of Jesus, as revealed in His speech, approaches as near to a demonstration of immortality as is possible to souls that have not passed through the gate of death. In His last hours before the betrayal, fully aware of what awaited Him, with the seriousness that imminent death must ever give to the calm and thoughtful soul, He spoke to His disciples words, the significance of which lies less even in their explicit sense than in the time and situation and manner in which they were spoken: "Let not your hearts be troubled. Believe in God and believe in Me. In my Father's house are many abiding places. If it were not so, I would have told you, because I go to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will receive you to Myself, that where I am ye may be also."

One cannot read those words, even at this remote day, without feeling the calm certainty as of impregnable faith and clear insight

which breathes through them to infect his heart with happy confidence.

The teaching of Jesus in its entire scope is unintelligible apart from the fact of immortality, and the unique person of Jesus and His transcendent life among men, and His profound and ever deepening influence on human lives is inexplicable apart from the fact of immortality. Out of a full consciousness of an indwelling divine life which could not know death He said, "Because I live, ye shall live also." Such a personality and such a life would make man immortal by contagion. With true insight Emerson exclaimed: "Jesus explained nothing, but the influence of Him took people out of time, and they felt eternity."

Of revelation as a subjective experience in its bearing on the argument for immortality little has been said, but somewhat has been implied in the preceding pages. The communication of God with man is not limited to objective means and forms. In the deeper and simpler spiritual natures there is a witness of the ever permanent God. In man's experience there are moments of illumination that compensate for many years of darkness and struggle and pain. There are crises in our lives when we suddenly grow conscious of the real greatness of our nature through the disclosure within us of capacities that nothing but the infinite and the eternal can satisfy. Then the soul recognizes itself in God, and through communion with Him immortality passes from a faith into an experience—an actual participation in the eternal love and thought and being of God.

Experience of this sort makes clear the truth that immortality is not only a divine gift, but also a moral achievement of man. In other worlds, as well as this, the fit survive, and the fit are they who, perceiving the prize, press their way into fullness of life by the avenues and process of the spirit. On the subject of immortality the science that deals with the facts and forces of matter has nothing to say, either for or against. To immortality a life of sensual indulgence is insensible or repugnant. To the soul that knows God and strives toward the ideals of culture and character which rise in divine beckonings before us, immortality dawns in growing reasonableness and attractiveness, grows from a hope into an assurance, and from a serene faith deepens into a conscious experience which neither time nor death can bring to an end.

Survival of
the Fittest.



Mt. Lebanon and Cedars.

The Soul and Its Future Life.

Paper by REV. SAMUEL M. WARREN, of the Swedenborgian Church.



It is a doctrine of the New Church that the soul is substantial—though not of earthly substance—and is the very man; that the body is merely the earthly form and instrument of the soul, and that every part of the body is produced from the soul, according to its likeness, in order that the soul may be fitted to perform its functions in the world during the brief but important time that this is the place of man's conscious abode.

If, as all Christians believe, man is an immortal being, created to live on through the endless ages of eternity, then the longest life in this world is, comparatively, but as a point, an infinitesimal part of his existence. In this view, it is not rational to believe that that part of man which is for his brief use in this world only, and is left behind when he passes out of this world, is the most real and substantial part of him. That is more substantial which is more enduring, and that is the more real part of man in which his characteristics and his qualities are. All the facts and phenomena of life confirm the doctrine that the soul is the real man. What makes the quality of a man? What gives him character as good or bad, small or great, lovable or detestable? Do these qualities pertain to the body? Every one knows that they do not. But they are the qualities of the man. Then the real man is not the body, but is "the living soul." If there is immortal life he has not vanished, except from mortal and material sight. As between the soul and the body, then, there can be no rational question as to which is the substantial and which the evanescent thing.

Again, if the immortal soul is the real man, and is substantial, what must be its form? It cannot be a formless vaporous thing and be a man. Can it have other than the human form? Reason clearly sees that if formless or in any other form he would not be a man. The soul of man, or the real man, is a marvelous assemblage of powers and

Form of the
Soul.

faculties of will and understanding, and the human form is such as it is because it is perfectly adapted to the exercise of these various powers and faculties; in other words, the soul forms itself, under the Divine Maker's hand, into an organism by which it can adequately and perfectly put forth its wondrous and wonderfully varied powers, and bring its purposes into acts.

Form of the
Soul.

The human form is thus an assemblage of organs that exactly correspond to and embody and are the express image of the various faculties of the soul. And there is no organ of the human form the absence of which would not hinder and impede the free and efficient action and putting forth of the soul's powers. And by the human form is not meant merely, nor primarily, the organic forms of the material body. The faculties are of the soul, and if the soul is the man, and endures when the body decays and vanishes, it must itself be in a form which is an assemblage of organs perfectly adapted and adequate to the exercise of its powers, that is, in the human form. The human form is then primarily and especially the form of the soul—which is the perfection of all forms, as man, at his highest, is the consummation and fullness of all living and intelligent attributes.

But when does the soul itself take on its human form? Is it not until the death of the body? Manifestly, if it is the very form of the soul, the soul cannot exist without it, and it is put on in and by the fact of its creation and the gradual development of its powers. It could have no other form and be a human soul. Its organs are the necessary organs of its faculties and powers, and these are clothed with their similitudes in dead material forms animated by the soul for temporary use in the material world. The soul is omnipresent in the material body, not by diffusion, formlessly, but each organ of the soul is within and is the soul of the corresponding organ of the body.

That the immortal soul is the very man involves the eternal preservation of his identity. For in the soul are the distinguishing qualities that constitute the individuality of a man—all those certain characteristics affectional and intellectual which make up such or such a man, and distinguish and differentiate him from all other men. He remains, therefore, the same man to all eternity. He may become more and more, to endless ages, an angel of light—even as here a man may advance greatly in wisdom and intelligence, and yet is always the same man. This doctrine of the soul involves also the permanency of established character. The life in this world is the period of character building. It has been very truthfully said that a man is a bundle of habits. What manner of man he is depends on what his manner of life has been.

If evil and vicious habits are continued through life they are fixed and confirmed and become of the very life, so that the man loves and desires no other life, and does not wish to—will not be led out of them—because he loves the practice of them. On the other hand, if from childhood a man has been inured to virtuous habits, these habits become fixed and established and of his very soul and life. In either

case the habits thus fixed and confirmed are of the immortal soul and constitute its permanent character. The body, as to its part, has been but the pliant instrument of the soul.

With respect to the soul's future life, the first important consideration is what sort of a world it will inhabit. If we have shown good reasons for believing the doctrine that the soul is not a something formless, vague and shadowy, but is itself an organic human form, substantial, and the very man, then it must inhabit a substantial and very real world. It is a gross fallacy of the senses, but there is no substance but matter, and nothing substantial but what is material. Is not God, the Divine, Omnipotent Creator of all things, substantial? Can Omnipotence be an attribute of that which has no substance and no form? Is such an existence conceivable? But He is not material and not visible or cognizable by any mortal sense. Yet we know that He is substantial; for it is manifest in His wondrous and mighty works. There is, then, spiritual substance. And of such substance must be the world wherein the soul is eternally to dwell. It is the reality of the spiritual world that makes this world real, just as it is the reality of the soul that makes the human body a reality and a possibility. As there could be no body without the soul there could be no natural world without the spiritual.

Sort of World
the Soul Will
Inhabit.

Not only is that world substantial, but it must be a world of surpassing loveliness and beauty. It has justly been considered one of the most beneficent manifestations of the divine love and wisdom that this beautiful world that we briefly inhabit is so wondrously adapted to all men's wants and to call into exercise and gratify his every faculty and good desire. And when he leaves this temporary abode, a man with all his faculties exalted and refined by freedom from the incumbrance of the flesh—an incumbrance which we are often very conscious of—will he not enter a world of beauty exceeding the loveliest aspects of this? The soul is human and the world in which it is to dwell is adapted to human life; and it would not be adapted to human life if it did not adequately meet and answer to the soul's desires. Is it reasonable that this material world should be so full of life and loveliness and beauty, where "Nature spreads for every sense a feast," to gratify every exalted faculty of the soul, and not the spiritual world, wherein the soul is to abide forever.

And the life of that world is human life. The same laws of life and happiness obtain there that govern here, because they are grounded in human nature. Man is a social being, and even there, in that world as in this, desires and seeks the companionship of those that are congenial to him; that is, who are of similar quality to himself. Men are thus mutually drawn together by spiritual affinity. This is the law of association here, but it is less perfectly operative in this world, because there is much dissimulation among men, so that they often do not appear to be what they really are, and thus by false and deceptive appearances the good and the evil are often associated together.

Separation of
Good and Evil.

And so it is for a time and in a measure in the first state and region into which men come when they enter the spiritual world. They go into that world as they are, and are at first in a mixed state, as in this world. This continues until the real character is clearly manifest, and good and evil are separated, and they are thus prepared for their final and permanent association and abode. They who, in the world, have made some real effort, and beginning to live a good life, but have evil habits not yet overcome, remain there until they are entirely purified of evil, and are fitted for some society of heaven; and those who inwardly are evil and have outwardly assumed a virtuous garb, remain until their dissembled goodness is cast off and their inward character becomes outwardly manifest. When this state of separation is complete there can be no successful dissimulation—the good and the evil are seen and known as such and the law of spiritual affinity becomes perfectly operative by their own free volition and choice. Then the evil and the good become entirely separated into their congenial societies. The various societies and communities of the good thus associated constitute heaven and those of the evil constitute hell—not by any arbitrary judgment of an angry God, but of voluntary choice, by the perfect and unhindered operation of the law of human nature that leads men to prefer and seek the companionship of those most congenial to themselves.

As regards the permanency of the state of those who by established evil habit are fixed and determined in their love of evil life, it is not of the Lord's will, but of their own. We are taught in His Holy Word that He is ever "gracious and full of compassion." He would that they should turn from their evil ways and live, but they will not.

There is no moment, in this or in the future life, when the infinite mercy of the Lord would not that an evil man should turn from his evil course, and live a virtuous and upright and happy life; but they will not in that world for the same reason that they would not in this, because when evil habits are once fixed and confirmed they love them and will not turn from them. "Can the Ethiopian change his skin or the leopard his spots? Then may they also do good that are accustomed to do evil." Heaven is a heaven of man and the life of heaven is human life. The conditions of life in that exalted state are greatly different from the conditions here, but it is human life adapted to such transcendent conditions, and the laws of life in that world, as we have seen, are the same as in this. Man was created to be a free and willing agent of the Lord to bless his kind. His true happiness comes, not in seeking happiness for himself, but in seeking to promote the happiness of others. Where all are animated by this desire, all are mutually and reciprocally blest.

Employments
in Heaven.

Such a state is heaven, whether measurably in this world or fully and perfectly in the next. Then must there be useful ways in heaven by which they can contribute to each other's happiness. And of such kind will be the employments of heaven, for there must be useful employments. There could be no happiness without to beings who

are designed and formed for usefulness to others. What the employments are in that exalted condition we cannot well know, except as some of them are revealed to us, and of them we have faint and feeble conception. But, undoubtedly, one of them is attendance upon men in this world.

Such, in general, according to the revealed doctrines of the New Church, is the future life of the immortal souls of men.



Truthfulness of Holy Scriptures.

Paper by REV. CHARLES A. BRIGGS, D. D., of New York.

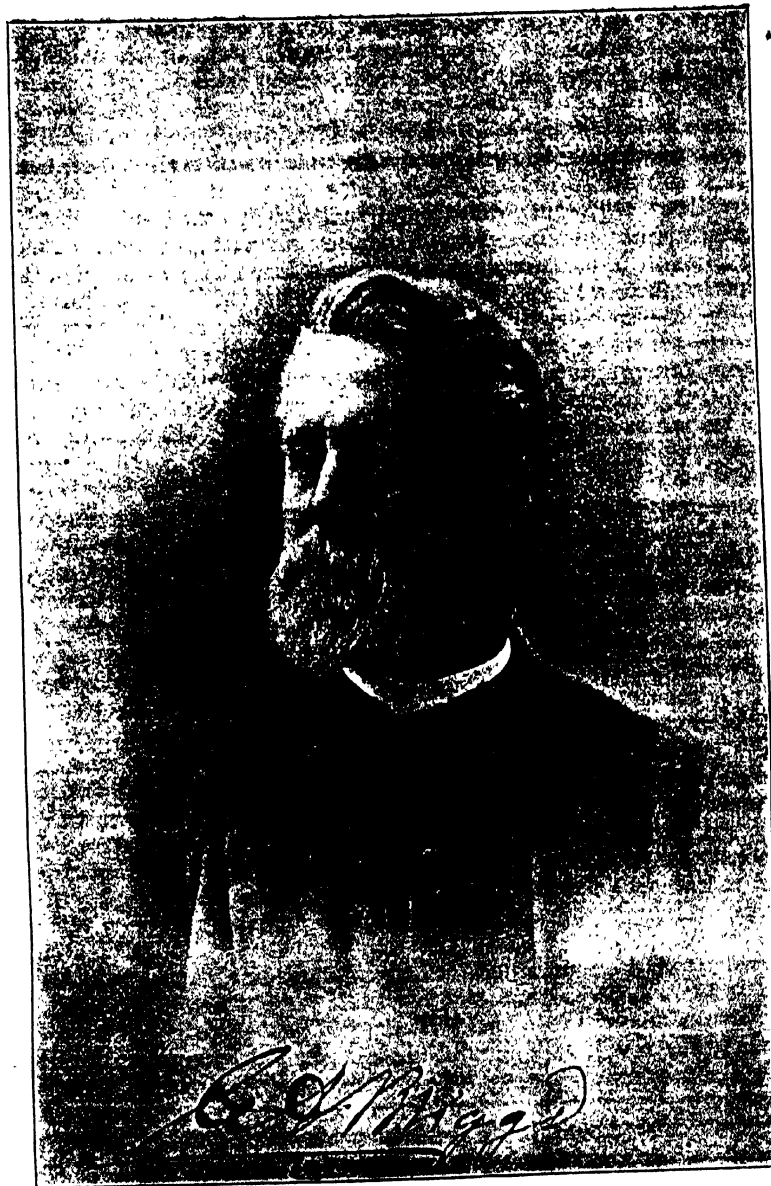


THE time allotted for a paper like this is so short that I can only treat the subject very cursorily and with many gaps, which every one of you will probably notice. All the great historic religions have sacred books which are regarded as the inspired word of God. Prominent among those sacred books are the Holy Scriptures of the Christian church. The history of the Christian church shows that it is the intrinsic excellence of these Holy Scriptures which has given them the control of so large a portion of our whole race. With a few exceptions the Christian religion was not extended by force of arms or by the arts of statesmanship, but by the holy lives and faithful teaching of self-sacrificing men and women, who had firm faith in the truthfulness of the Holy Scriptures and were able to convince men in all parts of the world that they are faithful guides to God and salvation.

We may now say confidently to all men: "All the sacred books of the world are now accessible to you; study them; compare them; recognize all that is good and noble and true in them all and tabulate results, and you will be convinced that the Holy Scriptures of the Old and New Testaments are true, holy and divine." When we have gone searchingly through all the books of other religions we will find that they are as torches of various sizes and brilliance lighting up the darkness of the night, but the Holy Scriptures of the Old and New Testaments are like the sun shining in the heavens and lighting up the whole world.

Must Face
Criticism and
Science.

We are living in a scientific age, which demands that every traditional statement shall be tested. Science explores the earth in its height and breadth in search of truth; it explores the heavens in order to solve the mysteries of the universe; it investigates all the monuments of history, whether of stone or of metal, and that man must be lacking in intelligence, or in observation at least, who imagines that



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the sacred books of the Christian religion or the institutions of the Christian church shall escape the criticism of this age. It will not do to oppose science with religion or criticism with faith.

Criticism makes it evident that the faith which shrinks from criticism is a faith so weak and uncertain that it excites suspicion as to its life and reality. Science goes on, confident that every form of religion which resists this criticism will ere long crumble into dust. All departments of human investigation sooner or later come in contact with the Christian Scriptures; all find something that accords with them or conflicts with them, and the question forces itself upon us, Can we maintain the truthfulness of the Holy Scriptures in the face of modern science? We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, geology, zoology, botany and anthropology. In all these respects there is no evidence that the authors of the Scriptures had any other knowledge than that possessed by their contemporaries. Their statements are such as indicate ordinary observation of the phenomena of life. They had not that insight, that grasp of conception and power of expression in these matters such as they exhibited when writing concerning matters of religion.

Scientific
Errors.

If it was not the intent of God to give to the ancient world the scientific knowledge of our nineteenth century, why should any one suppose that the Divine Spirit influenced them in relation to any such matters as science? Why should they be kept from mis-statements, misconceptions and errors in such respects? The Divine Spirit wished to use them as religious teachers, and so long as they made no mistakes in that respect they were trustworthy and reliable, even if they erred in such matters as come in contact with modern science. There are historical mistakes in the Bible, mistakes of chronology and geography, discrepancies and inconsistencies which cannot be removed by any proper method of interpretation. There are such errors as we are apt to find in modern history. There is no evidence that the writers of the Scriptures received any of their history by revelation from God. There is no evidence that the Divine Spirit corrected these narratives.

The purpose of the sacred writers was to give us the history of God's redemptive workings. This made it necessary that there should be no essential errors in the redemptive facts and agencies, but did not make it necessary that there should be no mistakes in places, dates and persons, so long as these did not change the redemptive lessons or redemptive facts. None of the mistakes which have been discovered disturb the religious lessons of the Biblical history, and those lessons are the only ones whose truthfulness we are concerned to defend. [Applause.] Higher criticism recognizes faults of grammar, of rhetoric and logic in the Hebrew and Greek scriptures, but errors in these formal things do not mar the truthfulness of the religious instruction itself. Higher criticism shows that most of the books were composed by unknown authors; that they passed through the hands of a considerable number of unknown editors. In this process of editing, arrang-

ing, subtraction and reconstruction, extending through so many centuries, what evidence have we that these unknown editors were kept from error in all their work?

They were guided by the Divine Spirit in their comprehension and expression of the divine instruction, but, judging also from their work, it seems most probable that they were not guided by the Divine Spirit in grammar, rhetoric, logic, expression, arrangement of material or general editorial work. They were left to those errors which even the most faithful and scrupulous of writers will sometimes make. The science which approaches the Bible from without and the science which studies it from within agree as to the essential facts of the case. Now, can the truthfulness of Scripture be maintained by those who recognize these errors? There is no reason why the substantial truthfulness of the Bible shall not be consistent with circumstantial errors. God did not speak Himself in the Bible except a few words recorded here and there; He spoke in much greater portions of the Old Testament through the voices and pens of the human authors of the Scriptures. Did the human minds and pens always deliver the inerrant word?

Even if all writers possessed of the Holy Spirit were merely passive in the hands of God, the question is, Can the human voice and pen express truth of the infinite God? How can an imperfect word, an imperfect sentence express the divine truth? It is evident that the writers of the Bible were not, as a rule, in an ecstatic state. The Holy Spirit suggested to them the divine truths they were to teach. They received them by intuition, and framed them in imagination and fancy. Then, if the divine truth passed through the conception and imagination of the human mind, did the human mind receive it fully without any fault or shadow of error; did the human mind add anything to it or color it; was it delivered in its entirety exactly as it was received? How can we be sure of this when we see the same doctrine in such a variety of forms, all partial and all inadequate?

Inspiration
and Accuracy.

All that we can claim is inspiration and accuracy for that which suggests the religious lessons to be imparted. God is true. He is the truth. He cannot lie; He cannot mislead or deceive His creatures. But the question arises, When the infinite God speaks to finite man, must He speak words which are not error? This depends not only upon God's speaking, but on man's hearing, and also of the means of communication between God and man. It is necessary to show the capacity of man to receive the Word before we can be sure that he transmitted it correctly. The inspiration of the Holy Scriptures does not carry with it inerrancy in every particular; it was sufficient if the divine truth was given with such clearness as to guide men aright in religious life.

The errors of Holy Scripture are not errors of falsehood or deceit, but of ignorance, inadvertence, partial and inadequate knowledge and of incapacity to express the whole truth of God which belonged to man as man. Just as light is seen, not in its pure unclouded state, but in

the beautiful colors of the spectrum, so it is that the truth of God, its revelation and communication to man, met with such obstacles in human nature. Men are capable of receiving it only in its diverse operations and diverse manners as it comes to them through the diverse temperaments and points of view of the biblical writers. The religion of the Old Testament is a religion which includes some things hard to reconcile in an inerrant revelation. The sacrifice of Jephtha's daughter, the divine command to Abraham to offer up his son as a burnt offering and other incidents seem unsuited to divine revelation. The New Testament taught that sacrifices must be of broken, contrite hearts and humble and cheerful spirits. What pleasure could God take in smoking altars? How could the true God prescribe such puerilities?

We can only say that God was training Israel to the meaning of the higher sacrifices. The offering up of children and domestic animals was part of a preparatory discipline. But it was provisional and temporal discipline. It was the form necessary then to clothe the divine law of sacrifice in the early stages of revelation. They were the object lessons by which the children of the ancient world could be trained to understand the inerrable law of sacrifice for man. St. Paul calls them the weak and beggarly rudiments, the shadow of the things to come.

We cannot defend the morals on the Old Testament at all points. Nowhere in the Old Testament was polygamy or slavery condemned. The time had not come in the history of the world when they could be condemned. Is God to be held responsible for these twin relics of barbarism because He did not condemn, but, on the contrary, recognized them and restrained them in the early stages of His revelation? The patriarchs are not truthful. Their age seems to have had little comprehension of the principles of truth, yet Abraham was faithful to God, and so faithful under temptation and trial that he became the father of the faithful, and from that point of view the friend of God. David was a sinner, a very wicked sinner, but he was a very penitent sinner, and showed such a devout attachment to the worship of God that his sins, though many, were all forgiven him, and his life, as a whole, exhibits such generosity, courage, human affection and such heroism and patience under suffering, and such self-restraint under magnificent prosperity, such nobility and grandeur of character altogether that we must admire him and love him as one of the best of men, and we are not surprised that the heart of the infinite God went out to him. Many of the stories of revenge in the Old Testament stand out in glaring contrast to the picture of Jesus Christ praying for His enemies, and it is the story of Christ that lifts us into a different ethical air from any of the Old Testament.

Morals in the
Old Testament.

We cannot regard these things in the Old Testament as inerrable, in the light of the moral character of Christ and the moral character of God as He reveals it. And yet we may well understand that the Old Testament times were not ripe for the higher revelation of His will

such as would guide His people in the right direction, with as steady and rapid a pace as they were capable of making. Jesus Christ teaches the true principle. You may judge the ethics of the Old Testament when He repealed the Mosaic laws of divorce. He said: "Moses, for your hardness of heart suffers you to put away your wives, but from the beginning it hath not been so." In other words, Mosaic law of divorce was not in accord with the original institution of marriage, or with the mind and will of the holy God. [Applause.]

God revealed Himself partially to the people of the Old Testament in a way sufficient for their purposes of preparatory discipline, which revelation was to disappear forever when it had accomplished its purpose. The laws of the Old Testament have all been cast down by the Christian church, with the single exception of ten laws; and with reference to the fourth of these Jesus Christ says: "The Sabbath was made for man and not man for the Sabbath." The doctrine of the creation is set forth in a great variety of beautiful poetical representations, which give in the aggregate a grand conception of the creation, a fuller conception than the ordinary doctrine drawn from an interpretation of the first and second chapter of Genesis. I grant He was conceived as the Father of the nations and of the kings. But as our Father made known to us through Jesus Christ, He was not known to the Old Testament dispensation. The profound depth of sympathy of God and of Jesus Christ were not yet manifested.

Preparatory
Discipline.

The doctrine of the Holy Trinity was not yet revealed. But there is a difference in God's revelation in these other successive layers of the Old Testament writing, which is like the march of an invincible army. It is true there are times when there are expressions of the jealousy of God and a cruel disregard of human sufferings, all of which betrayed the inadequacy of ancient Israel to understand their God. We all know that the true God, whom we all love and worship, does not agree with these ancient conceptions. The truthfulness of the teachings of the doctrine of God is not destroyed by occasional inaccuracies among the teachings.

The doctrine of man of the Old Testament is a noble doctrine. Unity of brotherhood of the race in origin and destiny is established in the Old Testament as nowhere else. The origin and development of sin finds a response in the experience of mankind. The ideal of righteousness and the original plan of God for man, His ultimate destiny for man is held up as a banner over the heads of the people. Surely these are inspirations; they are faithful, they are divine. But there are doubtless expressions of faulty psychology and occasional exaggerations of mere external forms in ceremonial worship; but these do not mar, but rather serve to enhance our estimate of their value for all of that in the Scriptures which binds our race to all that is good in the history of the past, created and given by holy God for the welfare of humanity.

The scheme of redemption is so vast, so comprehensive, so far reaching, that the Christian church has even thus far failed to fully

comprehend it. All evil is to be banished. There is to come in a reign of universal peace. There is to be a new heaven and a new earth and a new Jerusalem, from which the wicked will be excluded. Such ideals of redemption are divine ideals which the human race has not yet attained, and which we can only partially and inadequately comprehend. If, in the course of training for these ideals of redemption for God's people, they have made mistakes, it is quite sure that forgiveness of sins was appropriated without any explanation of its grounds.

The sacrifices of the New were unknown in the Old Testament. It is the mercy of God which is the forgiveness of sins. There is a lack of appreciation in the Old Testament of the richness of faith. It was Jesus Christ who first gave faith its unique place in the order of salvation—the doctrine of holy love; the doctrine of the future life and of the resurrection from the dead. Thus in every department of doctrine the Old Testament has only advanced through the centuries. The several periods of Biblical literature, of unfolding of the doctrines prepared the way for a full revelation in the New Testament. That revelation looked only at the end, the highest ideals, that what would be accomplished in the last century of human time; that would be a revelation for all men, but it would be of no use to any other century but the last.

Sacrifices of
the New Testa-
ment.

But man must be prepared for the present as well as for the future. Man must have something for every century of human history, a revelation for the barbarian as well as for the Greek, the Gentile as well as the Jew, the dark-minded African as well as the open-minded European, the South Sea Islander as well as the Asiatic, the child as well as the man. It is just in this respect that the Holy Scriptures in the New Testament are so permanent and have in them religious instructions for the world. They were designs for the training of Israel in every stage of their development, and so they will train all minds in every stage of their development.

It does no harm to the advanced student to look back upon the uneducated years of his youthful days. It does not harm the Christian to see the many imperfections, crudities and errors of the more elementary instructions of the Old Testament. Nor does it destroy his faith of the truthfulness of the Divine Word because it has passed through human hands. The infallible will has all the time been at work using the imperfect medium, training them to their utmost capacity, to get man to raise them, to advance them in the true religion. The great books are always pointing forward and upward. They are always extending in all directions. They are now, as they always have been, true and faithful guides to God and all the highest. They are now, as they always have been, trustworthy and reliable in their religious instruction. They are now, as they always have been, altogether truthful in their testimony to the heart and experience of mankind.

The Catholic Church and the Holy Scriptures.

Paper by RT. REV. MGR. SETON, of Newark, N. J.



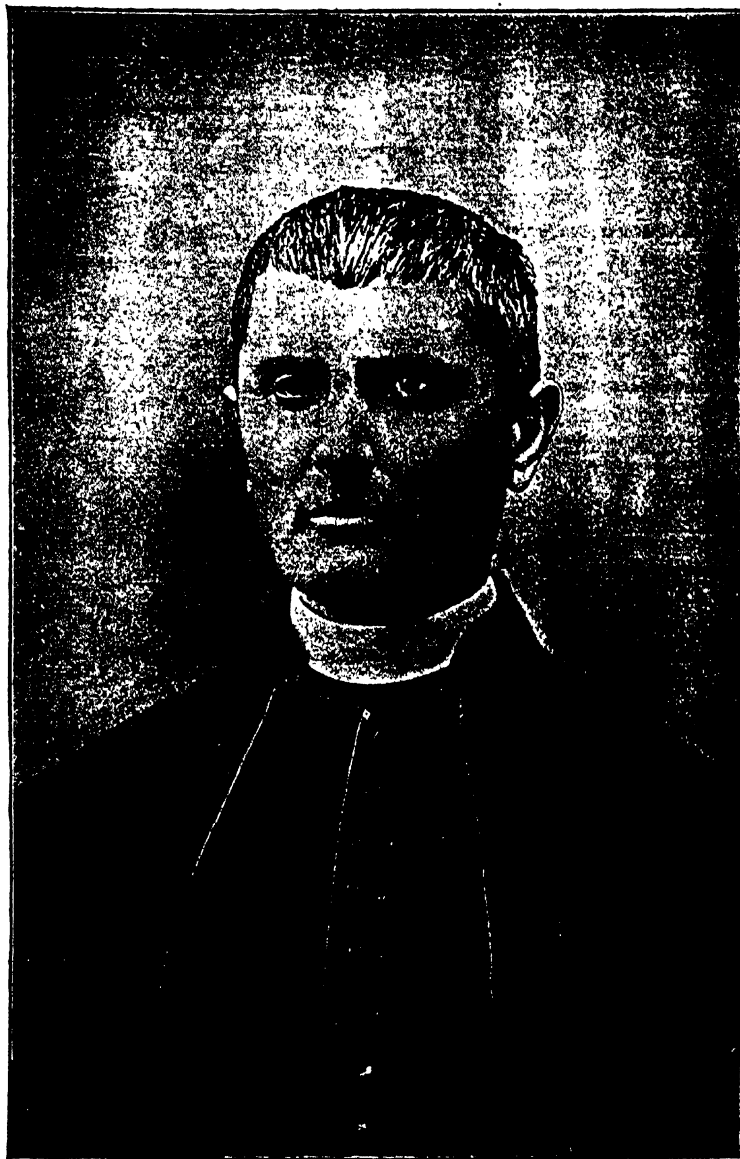
IBLE is the name now given to the sacred books of the Jews and Christians. Independently of all considerations of its moral and religious advantages, we believe that no book has conducted more than the Bible to the intellectual advancement of the human race; we believe that no book has been to so many and so abundantly wealth in poverty, liberty in bondage, health in sickness, society in solitude; and as a divinely inspired work, such as the testimony of the Jewish nation for the greater part of it and the tradition of the Christian church for the whole of it, declares it to be, it claims our sincerest homage

The relations of the church to these Scriptures of the Old and New Testament form an important part of dogmatic theology and an interesting portion of ecclesiastical history. They have,

also, been the occasion of religious differences in the Christian body; for as the wise Englishman, John Selden, said in his Table Talk of two centuries ago, "'Tis a great question how we know Scripture to be Scripture, whether by the church or by man's private judgment." We shall not discuss purely controversial matters, but limit ourselves to an introductory statement of facts and to a brief consideration of the Canon, the Inspiration and the Vulgate edition of Scripture.

Written and
Printed Word.

The church is a living society commissioned by Jesus Christ to preserve the word of God pure and unchanged. This revealed word of God is contained partly in the Holy Scripture and partly in tradition. The former is called the Written Word of God. Writing, not necessarily, indeed, on paper, but as often found on more durable materials, such as clay or brick, tablets, stone slabs and cylinders, and metal plates, being the art of fixing thoughts in an intelligible and



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lasting shape, so as to hand them down to other generations and thus perpetuate historical records. There is a special congruity that the Almighty, from whose instructions not only original spoken, but probably also written, language was derived, should have put His divine revelations in writing through the instrumentality of chosen men; and as the human race is originally one, we think that the fact that scriptures of some sort claiming to be inspired are found in all the civilized nations of the past, shows that such conceptions, although outside of the orthodox line of tradition, are derived from the primitive unity and religion of the human family.

The church teaches that the sacred Scriptures are the written Word of God and that He is their author, and consequently she receives them with piety and reverence. This gives a distinct character to the Bible which no other book possesses, for of no mere human composition, however excellent, can it ever be said that it comes directly from God. The church also maintains that it belongs to her—and to her alone—to determine the true sense of the Scriptures, and that they cannot be rightly interpreted contrary to her decision; because she claims to be and is the living, unerring authority to whom—and not to those who expound the Scripture by the light of private judgment—infallibility was promised and given.

Written
Word of God.

Her teaching is the rule of faith, since she is a visible, perpetual and universal organization, possessed of legislative, executive and judicial functions. She is historically independent of the Holy Scriptures, some parts thereof being anterior and other parts subsequent to her own existence, but receives safeguards and preserves them as her most sacred deposit, somewhat as, to make a comparison taken from our civil polity, the government of the United States in its three co-ordinate branches venerates, interprets and executes the American constitution.

One of the duties incumbent upon the pastors of the church, in the conduct of public worship, has ever been the reading of the Scriptures with an explanation of what was read or an exhortation derived from it. During the middle ages, owing to the lack of those aids and appliances, such especially as archæology and comparative philology, learned and scientific as contrasted with scholastic and devotional interpretation of the Holy Scripture, although never quite neglected, occupied relatively only a small share in the studies of those times.

The Catholic principles as to the general use of the Bible may be deduced from the Tridentine decree, which was particularly directed against those irreverent and sometimes blasphemous expounders of holy writ, whom the council qualifies as "petulant spirits." According to our view, the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it. The church existed as an organized society, having powers from her Divine Founder to teach all nations, before the Scriptures as a whole existed and before there was question or dispute about any part of the Scriptures.

General Use
of the Bible.

Vernacular
Versions.

The redemption by our Lord and Saviour Jesus Christ being the central idea of all Christian instruction, the Old Testament subjects in these rare and valuable works were chosen for their typical significance and relation to it, and thus the people were instructed in a manner not less calculated to excite their piety than that which is conveyed by means of speech. During this present century several popes have warned the faithful against societies which distribute vernacular versions, often corrupt ones, with the avowed purpose of unsettling the belief of simple-minded Catholics; but it is unjust to conclude from this that the church is not solicitous for her children to read the Bible if this be correctly rendered into their language and they possess the necessary qualifications and proper disposition.

Septuagint
Version.

The Christian church did not receive the canon of Old Testament Scripture from the Jewish synagogue, because there was not settled Hebrew canon until long after the promulgation of the Gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and His disciples. Nevertheless, we are certain that the Septuagint version, or translation of the Old Testament Scriptures into Greek, made some part (the Pentateuch) at Alexandria about 280 years B. C., and the rest, made also in Egypt before 133 B. C., which contains several books now thrown out by the Jews, was favorably viewed and almost constantly quoted from by them, so that Saint Augustine says that it is "of most grave and pre-eminent authority." It is supposed to be the oldest of all the versions of the Scriptures and was commonly used in the church for four centuries, since from it was made that very early Latin translation which was used in the western part of the empire before the introduction of Saint Jerome's Vulgate.

It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of the arguments drawn from it by the Christians. From it the great body of the fathers have quoted, and it is still used in the Greek church. This celebrated translation contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired; and the letter of Pope Saint Clement, written about A. D. 96, indicates that a scriptural canon must already have been fixed upon by apostolical tradition in the church at Rome, since the author cites from almost every one of the books of the Old Testament, including those called deuterocanonical and rejected by the Jews.

At the council of Florence the canon was not discussed. "A clear proof," says Dixon in his General Introduction to the Sacred Scripture, "that the Greek and Latin churches were then unanimous upon this point." At this period, A. D. 1439, the decree of union drawn up by Pope Eugene IV for the Orientals who came to Rome to abjure their errors, gives the canon as it had always been held by his predecessors. In the next century the Bible having become an occasion of bitter religious controversy, the canonicity of the Scriptures was thoroughly discussed and forever settled for Catholics by

the council of Trent, which uses these words in the fourth session, held on the 8th day of April, A. D. 1546: The synod, "following the examples of the orthodox fathers, receives and venerates with an equal affection of piety and reverence, all the books, both of the Old and of the New Testament, seeing that one God is the author of both; and it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in any one's mind which are the books that are received by this synod."

Inspiration is a certain influence of the Holy Spirit upon the mind of a writer urging him to write, and so acting upon him that his work is truly the word of God. Father, since Cardinal, Franzelin's second thesis on the sacred Scriptures, in his course at the Roman college in 1864, states the Catholic idea of inspiration in the following words:

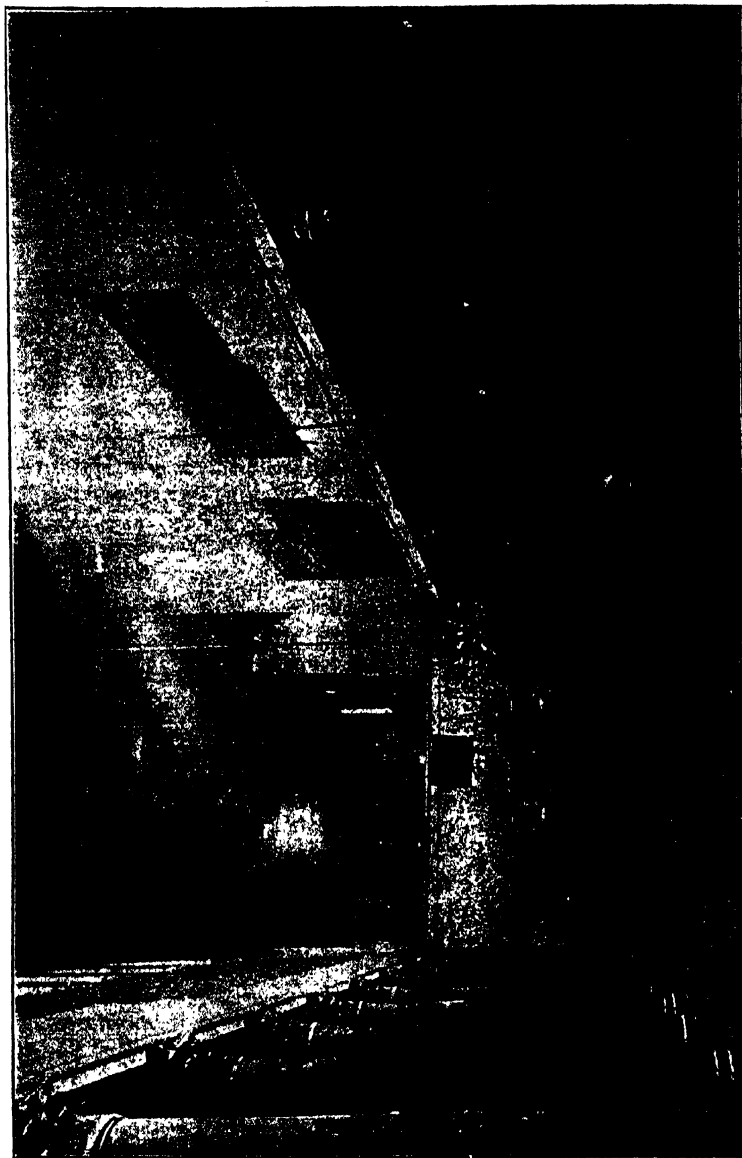
"As books may be called divine in several senses, the Scriptures, according to Catholic doctrine contained both in the apostolic writings and in unbroken tradition, must be held to be divine in this sense, that they are the books of God as their efficient cause and that God is the author of these books by His supernatural action upon their human writers, which action is styled inspiration in ecclesiastical terminology derived from the Scriptures themselves."

Idea of Inspiration.

The Holy Scriptures have been translated into every language, but among these almost innumerable versions one only, which is called the Vulgate, is authorized and declared to be "authentic" by the church. The belief of the faithful being that the doctrinal authority of the church extends to positive truths and "dogmatic facts" which, although not revealed, are necessary for the exposition or defense of revelation.

The Vulgate has an interesting history. It is the common opinion that, from the first age of Christianity, one particular version made from the Septuagint, was received and sanctioned by the church in Rome and used throughout the west. Among individual Christians almost innumerable Latin translations were current, but only one of these, called the Old Latin, bore an official stamp.

These translations, corrections and portions left untouched by Saint Jerome, being brought together form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly and constantly gained strength, until about A. D. 600 it was generally received in the churches of the west and has continued ever since in common use. In the collect for the feast of Saint Jerome, September 30th, he is called, "A doctor mighty in expounding Holy Scripture."



Church of the Nativity, Bethlehem.

Character and Degree of the Inspiration of the Christian Scriptures.

Paper by REV. FRANK SEWALL, of New York.



HERE is a common consent among Christians that the Scriptures known as the Holy Bible are divinely inspired, that they constitute a book unlike all other books in that they contain a direct communication from the Divine Spirit to the mind and heart of man. The nature and the degree of the inspiration which thus characterizes the Bible can only be learned from the declaration of the Holy Scriptures themselves, since only the Divine can truly reveal the Divine or afford to human minds the means of judging truly regarding what is divine.

The Christian Scripture, or the Holy Bible, is written in two parts, the Old and the New Testament. In the interval of time that transpired between the writing of these two parts, the divine truth and essential word which, in the beginning, was with God and was God, became incarnate on our earth in the person of our Lord Jesus Christ. He, as the word made flesh and dwelling among men, being himself "the true light that lighteth every man that cometh into the world," placed the seal of divine authority upon certain of the then existing sacred Scriptures. He thus forever fixed the divine canon of that portion of the written word; and from that portion we are enabled to derive a criterion of judgment regarding the degree of divine inspiration and authority to be attributed to those other scriptures which were to follow after our Lord's ascension and which constitute the New Testament.

The Divine Canon of the Word in the Old Testament Scriptures is declared by our Lord in Luke, twenty-fourth chapter, forty-fourth verse, where he says: "All things must be fulfilled which were written in the law of Moses and in the Prophets and in the Psalms concerning

Old Testament
Scriptures.

Me." And in verses twenty-five to twenty-seven: "O, fools and slow of heart to believe all that the prophets have spoken;" and beginning at Moses and all the prophets, he expounded unto them in all the Scripture things concerning Himself.

The Scriptures of the Old Testament, thus enumerated as testifying of Him and as being fulfilled in Him, embrace two of the three divisions into which the Jews at that time divided their sacred books. These two are the Law (Torah), or the Five Books of Moses, so-called, and the Prophets (Nebiim). Of the books contained in the third division of the Jewish canon, known as the Ketubim, or "Other Writings," our Lord recognizes but two; He names by title "The Psalms," and in Matthew, twenty-fourth chapter, fifteenth verse, when predicting the consummation of the age and His own second coming, our Lord cites the prophecy of Daniel. It is evident that our Lord was not governed by Jewish tradition in naming these three classes of the ancient books which were henceforth to be regarded as essentially "The Word," because of having their fulfillment in Himself.

The Law, the
Prophets and
the Psalms.

In the very words of Jesus Christ the canon of the word is established in a twofold manner: First, intrinsically, as including those books which interiorly testify of Him, and were all to be fulfilled in Him. Secondly, the canon is fixed specifically by our Lord's naming the books which compose it under the three divisions: "The law, the prophets and the psalms."

The canon in this sense comprises, consequently, the five books of Moses, or the "law," so-called; the books of Joshua, the Judges, First and Second Samuel, First and Second Kings, or the so-called earlier prophets; the later prophets, including the four "great" and the twelve "minor" prophets, and finally the book of Psalms.

The other books of the Old Testament are Ezra, Nehemiah, Job, Proverbs, First and Second Chronicles, Ruth, Esther, the Song of Solomon and Ecclesiastes, as well as the so-called "Apocrypha." Of these books, which compose the Divine Canon itself, it may be said that they constitute the inexhaustible source of revelation and inspiration. We may regard, therefore, as established that the source of the divinity of the Bible, of its unity, and its authority as divine revelation lies in having the Christ—as the Eternal Word within it, at once its source, its inspiration, its prophecy, its fulfillment, its power to illuminate the minds of men with a knowledge of divine and spiritual things, to "convert the soul," to "make wise the simple."

Word of the
Lord.

We next observe regarding these divine books, that, besides being thus set apart by Christ, they declare themselves to be the word of the Lord in the sense of being actually spoken by the Lord and so as constituting a divine language. This shows that not only do these books claim to be of God's revealing, but that the manner of the revelation was that of direct dictation by means of a voice actually heard, as one hears another talking, although by the internal organs of hearing. The same is also true throughout the prophetic books above enumerated. Here we are met with the constant declaration of

the "Word of the Lord coming," as the "voice of the Lord speaking," to the writers of these books, showing that the writers wrote not of themselves, but from the "voice of the Lord through them."

We now turn to the New Testament, and applying to these books which in the time of Christ were yet unwritten, criteria derived from those books which had received from him the seal of divine authority, namely, that they are words spoken by the Lord or given by His spirit, and that they testify of Him and so have in them eternal life; we find in the four Gospels either:

The New Testament.

First. The words "spoken unto" us by our Lord Himself when among men as the Word, and of which He says: "The words which I speak unto you they are spirit and they are life."

Second. The acts done by Him or to Him "that the Scriptures might be fulfilled," or finally the words "called to the remembrance" of the apostles and the evangelists by the Holy Spirit according to His promise to them, in John xiv, 26. Besides the four Gospels we have the testimony of John the Revelator that the visions recorded in the Apocalypse were vouchsafed to him by the Lord Himself, thus showing that the book of Revelation is no mere personal communication from the man John, but is the actual revelation of the Divine Spirit of truth itself.

No such claims of direct divine inspiration or dictation are made in any other part of the New Testament. Only to the four Gospels and to the book of Revelation could one presume to apply these words, written at the close of the Apocalypse and applying immediately to it. "If any man shall take away from the words of the prophecy of this book God shall take away his part out of the book of life and out of the Holy City and from the things which are written in this book." In the portion of the Bible which we may thus distinguish pre-eminently as the "Word of the Lord," it is therefore the words themselves that are inspired, and not the men that transmitted them. This is what our Lord declares.

Moreover, the very words which the apostles and the evangelists themselves heard and the acts which they beheld and recorded had a meaning and content of which they were partially, and in some cases totally, ignorant. Thus when our Lord speaks of the "eating of His flesh" the disciples murmur, "This is an hard saying; who can bear it?" and when He speaks of "going away to the Father and coming again," the disciples say among themselves, "What is this that He saith? We cannot tell what He saith."

If we look at the Apocalypse, with its strange visions, its mysterious numbers and signs, if we read the prophets of the Old Testament, with their commingling of times and nations, and lands and seas, and things animate and inanimate, in a manner discordant with any conceivable earthly history or chronology, if we read the details of the ceremonial law dictated to Moses in the Mount by the "voice of Jehovah;" if we read in Genesis the account of creation and of the origins of human history, we are compelled to admit that the penmen record-

Divine Revelation Definitely Declared.

ing these things were writing that of which they knew not the meaning; that what they wrote did not represent their intelligence or counsel, but was the faithful record of what was delivered to them by the voice of the Spirit speaking inwardly to them. Here, then, we see the manner of divine revelation in human language again definitely declared and exemplified in Jesus the word incarnate, in that not only in His acts did He employ signs and miracles, but in teaching His disciples He "spake in parables," and "without a parable spake He not to them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept sacred from the foundation of the world." We learn, therefore, that the divine language is that of parable wherein things of the kingdom of heaven are clothed in the familiar figures of earthly speech and action.

If the Bible is divine, the law of its revelation must be coincident with that of divine creation. Both are the involution of the divine and Infinite in a series of veils or symbols, which become more and more gross as they recede from their source. In revelation the veilings of the divine truth of the essential Word follow in accordance with the receding and more and more sensualized states of mankind upon earth. Hence, the successive dispensations, or church eras, which mark off the whole field of human history. After the Eden days of open vision when "heaven lay about us in our infancy" followed the Noetic era of a sacred language, full of heavenly meanings, traces of which occur in the hieroglyphic writings and the great world—myths of most ancient tradition; then came the visible and localized theocracy of a chosen nation, with laws and ritual and a long history of its war and struggle and victory and decline, and the promise of a final renewal and perpetuation; all being at the same time a revelation of God's providence and government over man, and a picture of the process of the regeneration of the human soul and its preparation for an eternal inheritance in heaven.

But even the law of God thus revealed in the form of a national constitution, hierarchy and ritual was at length made of none effect through the traditions of men, and men "seeing saw not, and hearing heard not, neither did they understand." Then for the redemption of man in this extremity "the Word itself was made flesh and dwelt among us," and now, in the veil of a humanity subject to human temptation and suffering, even to the death upon the cross.

Thus the process of the evolution of the Spirit out of the veil of the letter of the Scripture, begun in our Lord's own interpretation of the "Law for those of ancient time," is a process to whose further continuance the Lord Himself testifies. The letter of Scripture is the cloud which everywhere proclaims the presence of the Infinite God with His creature man. The cloud of the Lord's presence is the infinitely merciful adaptation of divine truth to the spiritual needs of humanity. The cloud of the literal gospel and of the apostolic traditions of our Lord is truly typified by that cloud which received the

ascending Christ out of the immediate sight of men. The same letter of the Word is the cloud in which He makes known His second coming in power and great glory, in revealing to the church the inner and spiritual meaning of both the Old and New Testaments of His Word. For ages the Christian church has stood gazing up into heaven in adoration of Him whom the cloud has hidden from their sight, and with the traditions of human dogma and the warring of schools and critics, more and more dense has the cloud become. In the thickness of the cloud it behooves the church to hold the more fast its faith in the glory within the cloud.

Cloud of the
Literal Gospel.

The view of the Bible and its inspiration thus presented is only one compatible with a belief in it as a divine in contradistinction from a human production. Were the Bible a work of human art, embodying human genius and human wisdom, then the question of the writers' individuality and their personal inspiration, and even of the time and circumstances amid which they wrote, would be of the first importance. Not so if the divine inspiration and wisdom is treasured up in the very words themselves as divinely chosen symbols and parables of eternal truth. Far from placing a human limitation upon the divine Spirit, such a verbal inspiration as this opens in the Bible vistas of heavenly and divine meanings such as they could never possess were its inspiration confined to the degree of intelligence possessed by the human writers, even under a special illumination of their minds.

The difference between inspired words of God and inspired men writing their own words, is like that between an eternal fact of nature and the scientific theories which men have formulated upon or about it. The fact remains forever a source of new discovery and a means of ever new revelation of the divine; the scientific theories may come and go with the changing minds of men.

It is not, then, from man, from the intelligence of any Moses, or Daniel, or Isaiah, or John, that the Word of God contains its authority as divine. The authority must be in the words themselves. If they are unlike all other words ever written; if they have a meaning, yea, worlds and worlds of meaning, one within or above another, while human words have all their meaning on the surface; if they have a message whose truth is dependent upon no single time or circumstance, but speaks to man at all times and under all circumstances; if they have a validity and an authority self-dictated to human souls, which survives the passing of earthly monuments and powers, which speaks in all languages, to all minds—wise to the learned, simple to the simple—if, in a word, these are words that experience shows no man could have written from the intelligence belonging to his time, or from the experience of any single human soul, then may we feel sure that we have in the words of our Bible that which is diviner than any penman that wrote them.

Here is that which "speaks with authority and not as the scribes." The words that God speaks to man are "spirit and are life." The authorship of the Bible and all that this implies of divine authority to

It Abideth
Forever.

the conscience of man is contained, like the flame of the Urim and Thummim, on the breastplate of the high priest, in the bosom of its own language to reveal itself by the spirit to all who will "have an ear to hear." So shall it continue to utter the "dark parables of old which we have known and our fathers have told us," and "to show forth to all generations the praises of the Lord," becoming ever more and more translucent with the glory that shines within the cloud of the letter; and so shall the church rest, amid all the contentions that engage those who study the surface of revelation, whether in nature or in Scripture, in the undisturbed assurance that the "Word of the Lord abideth forever."





Fountain of the Apostles, Bethany.

Influence of the Hebrew Scriptures.

Paper by DR. ALEXANDER KOHUT, of New York.



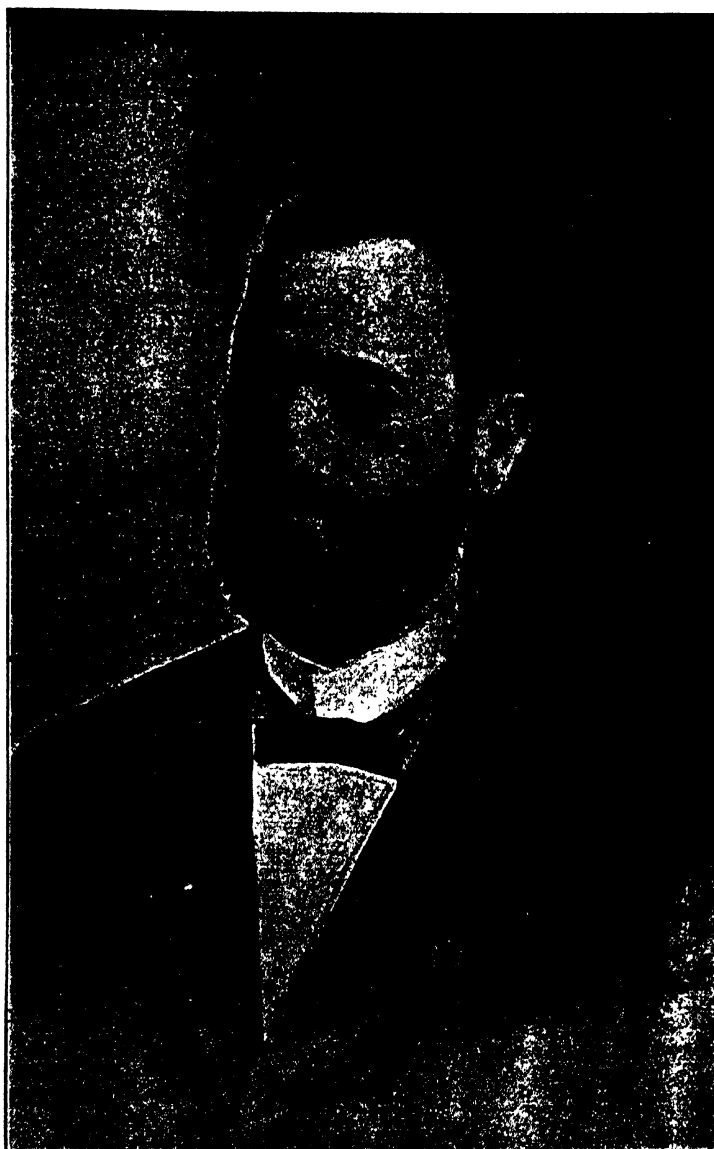
Viewed in the
Light of Faith.

O them who, cradled in the infancy of faith, rocked by the violent tempests of adversity and tried by passion waves of lurking temptation; who, seeking virtue find but vice; who, striving for the ideal, gain but the bleakest summit of realism; who, sorely pressed by rude time and ruder destiny and whirled by gay balloons of chance into rainbow clouds of space, redescend into the sad arena of mortal tragedy, only to encounter fresh shipwrecks in the turbulent oceans of existence; God is the anchor of a new-born hope, the electric quickener of life's uneven current, drifting into His harbor of safest refuge from the hurricane of outward seas into the gladsome, cheery gulf shores of welcome peace, the placid water's sacred consciousness, wherein no ship, no craft, no burden and no trust ever founders, the tranquil Bible streams.

Faith is a spark of God's own flame and nowhere did it burn with more persistence and vehemence than in the ample folds of Israel's devotion. With faith as the corner-stone of the future, the glorious past of the Jew, suffused with the warmest sunshine of divine effulgence and human trust, reflects the most perfect image of individual and national existence. Faith—the Bible creed of Israel—was the first and most vital principle of universal ethics, and it was the Jew, now the Pariah pilgrim of ungrateful humanity, who bequeathed the precious legacy to Semitic-Aryan nations; who sowed the healthy seeds of irradicable belief in often unfertile ground, but with inexhaustible vigor infused that inherent vitality of propagation and endurance, which forever marks the progress and triumph of God's chosen, though unaccepted people.

Characteristics of Israel's
Faith.

The sonorous clang of the trite adage, "The Hebrews drank of the fountain, the Greeks from the stream, and the Romans from the pool," applied by an able critic, is more universally acknowledged with the dawn of unbiased reason, turned upon history with the



Dr. Alexander Kohut, New York.

Diogenes lantern of searching justice. The religion of Israel is the grandest romance of idealism, blended with the sedate realism of terrestrial perpetuity.

Every unprejudiced mind gladly acknowledges that the Bible, the divine encyclopedia of unalienable truths and morals, belongs to the world, like the sun, the air, the ocean, the rivers, the fountains—the common heirloom of humanity.

The doctrine of divine unity, by collecting all the scattered race of beauty and excellence, from every quarter of the universe, and condensing them into one overpowering conception—by tracing the innumerable rills of thought and feeling to the fountain of an infinite mind—surpasses the most elegant and ethereal polytheism immeasurably more than the sun does the “cinders of the element.” However beautiful the mythology of Greece, as interpreted by Wordsworth, it must yield without a struggle to the thought of a great One Spirit. Compared to those conceptions, how does the fine dream of the pagan mythus melt away; Olympus, with its multitude of stately, celestial natures dwindle before the solitary, immutable throne of Adonay, the poetry as well as the philosophy of Greece shrink before the single sentence, “Hear, O Israel, the Lord our God is one Lord,” or before any one of these ten majestic commands hurled down amid lurid blaze above in a halo of divine revelation!

The history of the Jewish nation offers to the consideration of the philosopher and the chronicler many peculiar circumstances nowhere else exemplified in any one branch of the great family of mankind, originating from one common stem. In all the characteristics which distinguish the Israelites from other nations, the difference is wide. The most remarkable of the distinctions which divide the Jewish people from the rest of the world is the immutability of their laws.

Revelation, the primal source of inspiration and prophecy, set the universe on fire with a torch of blazing grandeur aglow with the combustible sparks of heaven-imparted gifts and illuminated the softly creeping shadows of fast decaying races with the brightest colors of a future hope. Revelation, the essence of religious relief, was the guiding star in the unstudded labyrinth of national and individual progress and inspiration. The code bequeathed to Israel by their great law-giver contains, as a modern exegetist, Wilkins, aptly remarked, “the only complete body of law ever vouchsafed to a people at one time.” The Mosaic ordinance, with its unequaled mastery of detail, its comprehensiveness of character, its universality of human rights and rigid suppression of most trivial wrongs, its earnest, nay, enthusiastic avowal and championship of truth, justice, morality and above all righteousness—yet the firmest seal of His imperishable document—is the most unique marvel of lofty wisdom and divine forethought ever penned into the inspired records of ancient history.

Righteousness, from its patriarchal primitiveness to the full-grown glory of prophetic instinct, is the choicest pearl of biblical ethics, and, excepting the fervent sentiment of brotherly love, which is so often

Essence of
Religious Be-
lief.

commended by the sages of the Talmud, embodying the frequent teachings of the Nazarene, pleads most eloquently Judea's claim as the first moral preceptor of antiquity.

Bible ethics, justice, morality, righteousness and all the mighty elements embodied in virtuous life are summed up in Judaism's great truths, faithfully portrayed and preserved to mankind in that ponderous volume of poetic inspirations. Israel's Bible first re-echoed the reverberating melody of truth as a musical synonym for omniscience.

Abraham an
Evidence of
Scripture Ver-
ity.

No more plausible evidence of Scripture verity can be cited than Abraham, that staunch pioneer of monotheism, who, after mocking the household gods of Terah, emerged from his gross surroundings in Ur of Chaldean magic, unscathed by the stigma of sinful idolatry and prosecuted his noble mission of popularizing the God-idea with unabated vigor. The same God, with whom Abraham's chivalric spirit of brother-redeeming love pleaded, Jacob's dreaming fancy beheld enthroned on the celestial ladder-top of sterling faith. That very same invigorating and omnipresent impulse preserved Joseph's chastity; lured Moses from his flocks to guide a nation's destiny; led Joshua to victory; smote the enemies of Gideon and gave Samson iron strength. David's lyre pealed forth, Solomon's wisdom lauded, and prophecy proclaimed the majesty of God the only truth, in poetry, in rhythmic prose and in melody of song. What, then, is truth but faith; what, then, is faith but trust in His sole unity, and where else so manifest as in Judea's inscribed rock of salvation?

Israel's entire history teems with apt illustration to preserve intact their sublime doctrine of the All Father, and jealously guard every accessory to higher, perfecter conception of the potential Deity—Jehovah—the Lord of Hosts.

We "search the writ" according to its liberal dictates and cannot but remark a tacit, unflinching and unbending perseverance, continually on the alert to comprehend and appropriate a deeper, more enlightening idea of God and His ways. "We have seen," again remarks Mathew Arnold, "how in its intuition of God—of that not ourselves, of which all mankind from some conception or other—as the eternal that makes for righteousness, the Hebrew race found the revelation needed to breathe the notion into the laws of morality and to make morality religion. This revelation is the capital fact of the Old Testament and the source of its grandeur and power. For while other nations had the misleading idea that this or that other than righteousness is saving, and it is not; that this or that, other than conduct, brings happiness, and it does not, Israel had the true idea—that righteousness is saving, that to conduct belongs happiness."

We have pointed out the priceless benefits conferred upon mankind by Israel's Bible. It only remains to be briefly demonstrated to what degree humanity is indebted to Hebrew scriptures for gifts equally invaluable, though not so generally accredited to Judaism by the envy of modern skeptics.

On Judea's soil, that green oasis in the desert of antiquity, there

blossomed the bud of polite arts, of the so much boasted sciences of later Greece and plagiarizing Rome. Greece and Rome were indebted to humble Israel for that reputed familiarity with profound philosophy and cognate learning which ascribed to any source and every origin, save that here advocated, the wide diffusion of Hebraic wisdom among the heathen nations of the past.

Can Plato, Demosthenes, Cato, Cicero and other thunderers of eloquence compete with such lightning rods of magnetic power as Moses, David, Isaiah, Jeremiah, Ezekiel and other past orators of Bible times? Who wrote nobler history, Moses, Livy or Herodotus? Were the dramas and tragedies of Sophocles, Æschylus and Euripides worthy of classification with the masterpieces of realism and grand cosmogonic conceptions, furnished us in the soul-vibrating account of Job's martyrdom? In poetry and hymnology, the harp of David is tuned to sweeter melody than Virgil's *Æneid* or Horace's odes. Strabo's accurate geographical and ethnological accounts are not more thorough in detail than scriptural narratives and the famous tenth chapter of Genesis. The haughty philosophical maxims of Marcus Aurelius, Epictetus and Seneca fade into insignificance before the edifying discourse and moral chidings of Koheleth, whose very pessimism, in contradistinction to heathenish levity, failed not to inspire and instruct. Compare the ethics of Aristotle with those pure gems of monition to truth, righteousness and moral chastity contained in the Book of Proverbs, as confront even the all-conquering wisdom of Socrates with Solomonic sagacity. "The Zephyrs of Attica were as bland, and Helicon and Parnassus were as lofty and verdant before Judea put forth her displays of learning and the arts as afterward." Yet no Homer was ever heard reciting the vibrating strains of poetry with David. Isaiah and other monarchs of genius and soul culture poured forth their sublime symphonies in the holy land; yet none of all the muses breathed their inspiration over Greece till the spirit of the Most High had awakened the soul of letters and of arts in the nation of the Hebrews. Not to Egypt, Phœnicia, or Syria, do Greece and her apt disciple, Rome, owe their eminence in the entertaining and refined branches of learning. They flourished at a period so remote that fable replaces fact, and no authentic records—chiefly obtained through a comparatively new field in modern exploration—are extant which establish an impartial priority of culture and science before the Hebraic age.

Egypt is accredited with far too much distinction in knowledge which she never possessed to any eminent degree. Recent excavations and discoveries from ruins of her ancient cities tend to corroborate our view. A mass of inscribed granite, a papyrus roll, or a sarcophagus, bears the tell-tale message of her standard in taste and her progress in art. "They prove," says Hosmer, "that if she was ever entitled to be called the Cradle of Science, it must have been when science, owing to the feebleness of infancy, required the use of a cradle. But when science had outgrown the appendages of bewildering and

Wide Diffu-
sion of Hebraic
Wisdom.

tottering infancy, and had reached matured form and strength, Egypt was neither her guardian nor her home." Many of Egypt's works of art, for which an antiquity has been claimed that would place them anterior to David and Solomon, have been shown to be comparatively modern; while those confessedly of an earlier date have marks of an age which may have excelled in compact solidity, but knew little or nothing of finished symmetry or grace. Architecture, the boast of Greece and the pride of Assyria, whose stately palaces at Nineveh are to this day the marvel of the world, attained its loftiest summit of perfection in the noble structure reared by Israel's mighty hand in Jerusalem, of which the holy tabernacle mounted by the cherubim of peace and sanctity was the magnificent model.

Pre-eminence
in the Art of
Architecture.

No one acquainted with the history of the Hebrews can question their pre-eminence in the noble art. The proof of it is found in the record that endureth forever. Though the temple at Jerusalem was destroyed before Greece became fully adorned with her splendid architecture, the plan which had been given by inspiration from heaven, and according to which the peerless edifice was built, remains written at full length in Hebrew scriptures. The dimensions, the form and proportions of all the parts are described with minute exactness. Everything that could impart grandeur, grace, symmetry to the art palace of worship, and which made it to be called for ages "the excellency of beauty," was placed in the imperishable volume to be consulted by all nations in all ages.

Wherever we turn, in fact, we are forcibly reminded of Israel's precious legacies to mankind in almost every department of industry. We must ever return and sit at the feet of the Hebrew bards, who as teachers, as poets, as truthful and earnest men, stand as yet alone—unsurmounted and unapproached—the Himalayan mountains of mankind.

The Hebrew scriptures, not mere trickery of fate, is the cause and effect of the long life and immortality of Judaism. To us "the dictum of a romantic scribe," unique among all the peoples of the earth, it has come undoubtedly to the present day from the most distant antiquity. Forty, perhaps fifty, centuries rest upon this venerable contemporary of Egypt, Chaldea and Troy. The Hebrew defied the Pharaohs; with the sword of Gideon he smote the Midianite; in Jephthah, the children of Ammon. The purple chariot bands of Assyria went back from his gates humbled and diminished. Babylon, indeed, tore him from his ancient seats and led him captive by strange waters, but not long. He had fastened his love upon the heights of Zion, and, like an elastic cord, that love broke not, but only drew with the more force as the distance became great. He saw the Hellenic flower bud, bloom and wither upon the soil of Greece. He saw the wolf of Rome suckled on the banks of the Tiber, then prowl ravenous for dominion to the ends of the earth, until paralysis and death laid hold upon its savage sinews.

At last Israel was scattered over the length and breadth of the

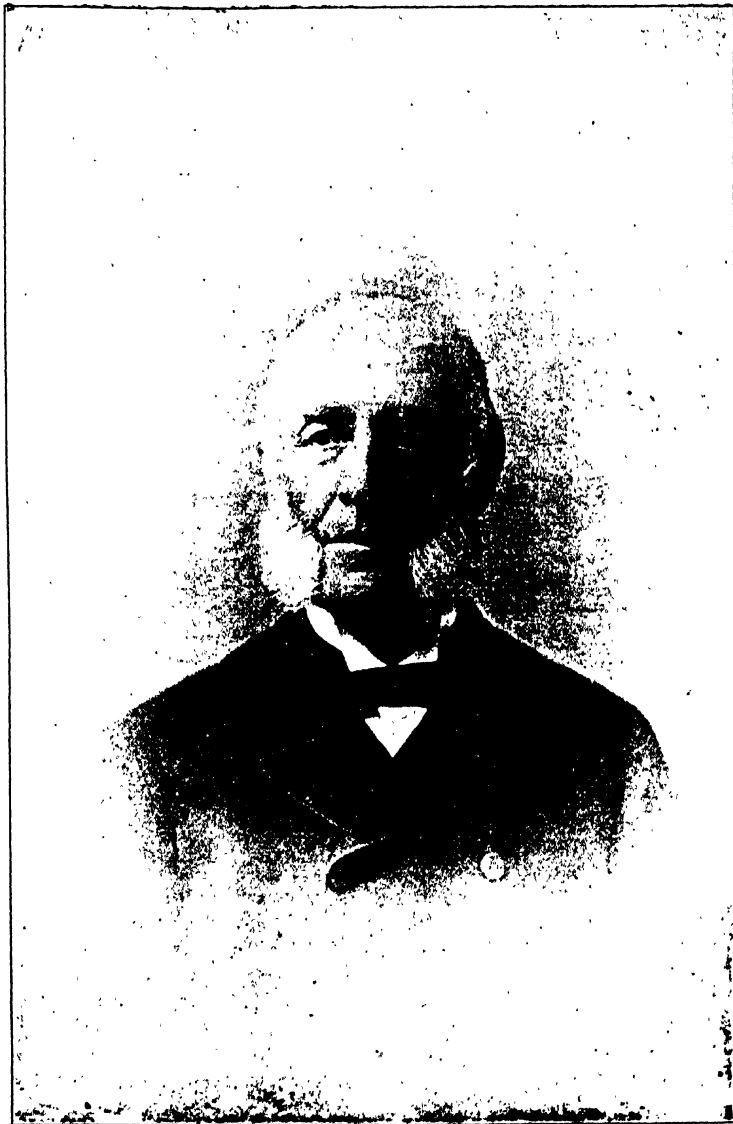
earth. In every kingdom of the modern world there has been a Jewish element. There are Hebrew clans in China, on the steppes of Central Asia, in the desert heat of Africa. The most powerful races have not been able to assimilate them. The bitterest persecution, so far from exterminating them, has not eradicated a single characteristic. In mental and moral traits, in form and feature even, the Jew today is the same as when Jerusalem was the peer of Tyre and Babylon.

And why not strive through the coming ages to live in fraternal concord and harmonious unison with all the nations on the globe? Not theory but practice, deed not creed, should be the watchword of modern races stamped with the blazing characters of rational equity and unselfish brotherhood. Why not, then, admit the scions of the mother religion, the wandering Jew of myth and harsh reality, into the throbbing affections of faith-permeating, equitable peoples now inhabiting the mighty hemispheres of culture and civilization?

Deed
Creed. not

Three religions, Judaism, Christianity and Islam, imbibed the liquid of enlightenment from that virgin spring of truth, and yet they are distinct, estranged from each other by dogmatic separatism and a fibrous accumulation of prejudice, which yet awaits the redeeming champion of old, who with Herculean grasp of irrevocable conviction should hurl far away the lead-weight of passion and bigotry, of malice and egotism from the historical streams of original truth, equity and righteousness. Three religions and now many more are gathered at the sparkling fountain of a glorious enterprise in the cause of truth, congregated beneath the solid splendor of a powerful throne, wherein reclines the new monarch of disenthraling sentiment, a glorious sovereign of God-anointed grace, to examine and to judge with the impartial scepter of Israel's holiest emblem—justice—the merits of a nation, who are as irrepressible as the elements, as unconquerable as reason and as immortal as the starry firmament of eternal hope.

The scions of many creeds are convened at Chicago's succoring parliament of religions, aglow with enthusiasm, imbued with the courage of expiring fear, electrified with the absorbing anticipation of dawning light. The hour has struck. Will the stone of abuse, a burden brave Israel bore for countless centuries, on the rebellious well of truth, at last be shattered into merciless fragments by that invention of every-day philosophy, the gun-powder of modern war, rational conviction; and finally, a blessed destiny, establish peace for all faiths and unto all mankind? Who knows?



Rev. Prof. George P. Fisher, Yale College.

Christianity a Religion of Facts.

Paper by PROF G. P. FISHER, D. D., of Yale College.



N saying that Christianity is an "historical religion," more is meant, of course, than that it appeared at a certain date in the world's history. This is true of all the religions of mankind, except those which grew up at times prior to authentic records and sprung up through a spontaneous, gradual process. The significance of the title of this paper is that, in distinction from every system of religious thought or speculation, like the philosophy of Plato or Hegel, and from every religion which consists exclusively, or almost exclusively, like Mohammedanism, of doctrines and precepts, Christianity incorporates in its very essence facts or transactions on the plane of historical action. These are not accidents, but are fundamental in the religion of the Gospel. The preparation of Christianity is indissolubly involved in the history of ancient Israel, which comprises a long succession of events. The Gospel itself is, in its foundations, made up of historical occurrences, without which, if it does not dissolve into thin air, it is transformed into something quite unlike itself. Moreover, the postulates of the Gospel, or the conditions which make its function in the world of mankind possible and rational, are likewise in the realm of fact, as contrasted with theoretic conviction or opinion. We can best illustrate and confirm the foregoing remarks by referring to a passage in one of the writings of the great Christian apostle, St. Paul. It stands at the beginning of the fifteenth chapter of his first epistle to the Corinthians.

In the Realm
of Fact.

The state of the Corinthian church, disgraced as it was by controversies upon the relative merits of the teachers from whom they had received the Gospel, was the occasion which led St. Paul to bring out in bolder relief the essential principles of Christianity. These would put to flight all radical errors, and at the same time cast into the shade minor topics of contention. A due regard to fundamental truth would quell dissension.

The apostle begins the passage with announcing his intention to describe the Gospel which he had preached to the Corinthians, which they had embraced, in which they stood, indeed, as a vain thing, an idea that none for a moment would admit. After this preface, he proceeds to give a formal statement of that which constitutes the Gospel, and the point which challenges attention is this—that the Gospel, as Paul here describes it, is made up of a series of facts.

The Gospel a
series of Facts.

It is the story of Jesus Christ—of His death and resurrection. And all the proofs to which he makes allusions are also matters of fact. These circumstances in the Saviour's life were "according to the Scriptures;" that is, in agreement with the predictions of the Old Testament. They are vouched for by witnesses, and the grounds of their credibility are stated. Not only James and Peter and the other apostles were still alive, but the greater part of the five hundred disciples who were in the company of Jesus after His resurrection were also living and could be appealed to. And, finally, he himself had been suddenly converted from bitter enmity, by a specific occurrence, by seeing Jesus, and had set about the work of a teacher, not of his own notion, but by the Saviour's express command—a command to which he was not disobedient.

Into this part of the passage, however, which touches on the evidence that satisfied Paul of the historical reality of the death and resurrection of Jesus, we need not here enter. We simply remark that the nature of these proofs accords with the whole spirit of the passage. It is more the contents of the Gospel as here given than the peculiar character of the evidence for the truth of it that at present calls for consideration.

Christianity is distinctly set forth as a religion of facts. Be it observed that in asserting that Christianity is composed of facts, we do not mean to deny it to be a doctrine and a system of doctrine. These facts have all an import, a significance which can be more or less perfectly defined. That Christ was sent into the world is not a bare fact, but He was sent into the world for a purpose, and the end of His mission can be stated.

The death of Jesus has certain relations to the divine administration and to ourselves. Thus, in the passage referred to it is said, "He died for our sins," or to procure for us forgiveness. And of all the facts of the Gospel, they have a theological meaning. The benefit which flows from them corresponds to the character and situation of men, and this condition in which we are placed is one that can be described in plain propositions. "Sin" is not some unknown thing, we cannot tell what, but is "the transgression of the law;" and the meaning of the law and meaning of transgression can be explained.

Nor is there any valid objection to saying that the Gospel is a system of doctrine. These truths, of which we have just given examples, are not isolated and disconnected from each other, but they are related to one another. If we are unable in all cases to combine them and adjust their relations, if there are gaps in the structure not filled out,

parts that even appear to clash, the same is true of almost every branch of knowledge. The physiologist, the chemist, the astronomer, will confess just this imperfection in their respective sciences. For who, for example, will pretend that he understands the human body so thoroughly that he has nothing to learn and no difficulties to explain? If all human knowledge is defective, and if, in every department of research barriers are set at some point to the progress of discovery, how unreasonable to cry out against Christian theology because the Bible does not reveal everything, and because everything that the Bible does not reveal is not yet ascertained.

In affirming, then, that the Gospel is pre-eminently a religion of facts, there is no design to favor in the slightest degree the sentimental pietism or the indifference to objective truth, whatever form it may take, which would ignore theological doctrine. But there is a sort of explanation and a sort of science which men, especially in these days, are prone to demand, which, from the nature of the case, is impossible; and the state of mind in which this demand originates is a fatal disqualification for receiving or even comprehending the Gospel.

There is a disposition to overlook this grand peculiarity of Christianity, that whatever is essential and most precious in it lies in the sphere of spirit, of freedom. We are taken out of the region of metaphysical necessity and placed among personal beings and among events which find their solution, and all the solution of which they are capable, in the free movement of the will and affections. To seek for an ulterior cause can have no other result than to blind us to the real nature of the phenomena, which we have to explain. In order to present the subject in a clear light, let me ask the reader to reflect for a moment on the nature of sin. Look at any act, whether committed by yourself or another, which you feel to be iniquitous. This verdict, with the self-condemnation and shame that attend it, imply that no good reason can be given for such an act. Much more do they imply that it forms no part of that natural development and exercise of our faculties over which we have no control. It is an act—a free act—a breaking away from reason and law—having no cause behind the sinner's will, and admitting of no further explication.

Free Movement of the Will.

Do you ask why one sins? The only answer to be given is, that he is foolish and culpable. You strike upon an ultimate fact, and you will stay by that fact, but to endeavor to make it rational or inevitable you must deny morality, deny that sin is sin and guilt is guilt, and pronounce the simple belief in personal responsibility a delusion. What we have said of a single act of wrongdoing holds good, of course, of morally evil habits and principles.

Suppose, again, an act of love and self-sacrifice. A man resolves to give up his life for a religious cause, or a woman, like Florence Nightingale, to forsake her pleasant home for the discomforts and exposure of a soldiers' hospital. What shall be said of these actions? Why, plainly you have done with the explanation when you come back to that principle of free benevolence—to the noble and loving heart—

An Insult to
the Soul.

from which they spring. To make them links in some necessary process by which they no longer originate in the full sense of the word, in a free preference lying in a sphere apart from natural development and inevitable causation, would be an insult to the soul itself.

Or, take a benevolent act of another kind—the forgiveness of an injury. A man whom you have grievously injured magnanimously foregoes his right to exact the penalty, though if he were to exact it you would have no right to complain. His forgiveness is an act, the beauty of which is due to its being a pre-resolve on his part, a willing gift, a voluntary love. The supposition of an exterior cause which reduces this act to a mere effect of organization or mental constitution or anything else destroys the very thing which you take in hand to explain. And the consequence would follow if the injury which calls forth pardon were resolved into something besides an unconstrained, inexcusable, unreasonable, and, in this sense, unaccountable act.

So that in the sphere of spirit we come to facts in which we have to rest, there being no further science conceivable. Here the bands of necessity which we find in the material world, and up to a certain point in the operations of the human mind, have no place. We do not account for events here as in the material world, by going back to forces which evolved them and the laws which necessitated them. Enough that here has been a choice to sin, there has been a holy will and a love that flinches from no sacrifice. Our solutions are, to use technical language, moral, not metaphysical.

We have to do, not with puppets moving about under the pressure of a blind compulsion, but with personal beings, endued with a free spiritual nature.

The preceding remarks will suggest our meaning when we affirm that Christianity is a religion of facts. We may even go back of the method of solution to the first truth of religion—that of God, the Creator.

To give existence to the world was the act of a personal Being, who was not constrained to create but freely put forth His power, being influenced by motives such as His desire to communicate good and increase the sum of blessedness. The existence of the will of God is a fact which admits of no further explication, and he who seeks to go behind the free will of God in quest of some anterior force, out of which he fancies the world to have been derived, lands in a dreamy pantheism, satisfying neither his reason nor his heart.

But let us come to the Gospel itself. The starting point is in fact concerning our character and condition—the fact of sin, or alienation from fellowship with God. Refuse to look upon sin in this light, just as the unperverted conscience looks upon it, and the Gospel has no longer any intelligible purpose. Unless sin brings a separation from God, with whom we ought to be in fellowship and a union with whom is our true life, there is no significance in the Gospel.

Here, then, we begin not with an abstract theory or first proof of philosophy, but with a naked fact, which memory and consciousness

testify to. Sin is something done. It is a hard fact, to be compared to the existence of a disease in the human frame, whose pains are felt in every nerve. And sin, be it observed, is no part of the healthy process of life, but of the process of death.

To presume to think of it as a necessary, normal transition point to the true life of the soul, is to annihilate moral distinctions at a single stroke. And what is salvation regarded as the work of God? It is a work. It is not a form of knowledge, but is a deed emanating from the love of God. It is an act of His love. Christ is a gift to the world. He teaches, to be sure, but He also goes about doing good, and rises from the dead, opening by what He does a way of reconciliation with God. The method of salvation is not a philosophical theorem, but a living friend of sinners, suffering in their behalf and inviting them to a fellowship with Himself. It is the reconciliation of an offender with the government whose laws he has broken, and with the Father whose house he has deserted.

In like manner, the reception of the Gospel is not by the knowing faculty, moving through thought. It is rather an act of the will and heart. It is the acceptance of the gift. Repentance toward God and faith in our Lord Jesus Christ are each an act, as much so as repentance for a wrong done an earthly friend and faith in his forgiveness. What is repentance? To cease to do evil and begin to do well, to cease to live to ourselves and to begin to live to God. And what is faith? It is an act of confidence by which we commit ourselves to another to be saved by him. When you witness the rescue of a drowning man, who is struggling in the waves, by some one who goes to his assistance, you do not call this a philosophy. Here is not a series of conceptions evolved from one another and resting on some ultimate abstraction, but here is life and action. There was distress and extreme peril and fear on the one side with no means of self-help; there was compassion, courage and self-sacrifice on the part of him who did the good deed.

Repentance
and Faith.

And the metaphysics of the matter ends when you see this. So it is with Christianity, though the knowledge of it is preserved in a book. It is not, properly speaking, a philosophy. On the contrary, it is made up of the actions of personal beings and of the effect of these upon their relations to each other. There is ill-desert, there is love, there is sacrifice, there is trust and sorrow for sin. The story of the alienation of a son from an earthly parent, of his penitence and return, of his forgiveness and restoration to favor, is a parallel to the realities which make up Christianity.

The Gospel being thus the very opposite of speculation, being historical in its very foundations, being simply, as the term imports, the good news of a fact, everything depends upon our regarding it from the right point of view. For if we expect to find in the Bible that which the Bible does not profess to furnish, and to get from Christianity that which Christianity does not undertake to provide, we shall almost invariably be misled. Let us suppose, for example, that

a person comes to the Bible, having previously persuaded himself that the verdict of conscience and the general voice of mankind respecting moral evil are mistaken.

No Jar in the
Original Crea-
tion.

There has been no such jar in the original creation as the doctrine of sin implies. There is no such perversion of the soul from its true destination and true life, no such violation of law as is assumed. But there is nothing save the regular unfolding of human nature passing through various stages of progress according to the primordial design. It seems strange that any one who has looked into his own heart and looked out for a moment upon the world can hold such a notion as this. Yet the disbelief which presents itself in the garb of philosophy at the present day plants itself on this theory, that the system of things or the cause of things, as we experience it and behold it, is the ideal system. There has been no transgression in the proper sense, but only an upward movement from a half brute existence to civilization and enlightenment, the last step of advancement being the discovery that sin is not guilt, but a point of development, and that evil really is good. And the forms of unbelief which do not bring forward distinct theories generally approximate more or less nearly to the view just mentioned. The effect upon the mind of denying the simple reality of sin, as it is felt in the conscience, is decisive. One who embraces such a speculation can make nothing of Christianity, but must either reject it altogether or lose its real contents in the effort to translate them into metaphysical notions of his own.

A living God, a living Christ, with a heart full of compassion, offering forgiveness, calling to repentance and His redemption can have no significance. What call for a divine interposition in a system already ideally perfect, with all its harmonies undisturbed? Why break upon a strain of perfect music? Why give medicine to them who are not ill? They that are whole need not a physician. How evident that the failure to recognize sin as a perverse act proceeding from the will of the creature incapacitates one from receiving Christianity!

Inward Peace.

Now, suppose the case of a person who abides by the plain and well-nigh inevitable declarations of his conscience respecting good and evil, and the utter hostility of one to the other. He has committed sin. His memory recurs in part to the occasions. Every day adds to the number of his transgressions. His motives have not been what they ought to be. A sense of unworthiness weighs him down and separates him, as he feels, from fellowship with every holy being. He is not suffering so much from lack of knowledge. He needs light, it may be, but he has a profounder want, a far deeper source of distress. He desires something to be done for him to restore his spiritual integrity and take him up another plane where he can find inward peace.

It is just the case of a child who has fallen under the displeasure of a parent and under the stains of conscience. The want of the soul in this situation is life. The cry is: "Oh, wretched man that I am, who shall deliver me?" We will not stop to inquire whether this state of feeling represents the truth or not; but suppose it to exist, how will

a man, thus feeling, come to the Bible or to the Gospel? He is not concerned to explain the universe and enlarge the bounds of his knowledge by exploring the mysteries of being. He feels that no intellectual acquisition would give him much comfort—that none could be of much value, as long as this canker of sin and guilt is within. He craves no illumination of the intellect; at least, this desire is subordinate. But how shall this burden be taken from the spirit? How shall he come to peace with God and himself?

It is the bread of life he longs for. Nothing can satisfy him, in the least, that does not correspond to his necessities as a moral being. He needs no argument to prove to him that he is not what he was made to be, and that his misery is his fault. To him Christianity, announcing redemption through Jesus Christ, God's love to sinners, and His method of justifying the ungodly, is adopted, and is, therefore, likely to be welcome. A sin is a deed, so it is natural that redemption should be.

As sin breaks the original order, so it is natural to expect that the system will be restored from the top. A penitent sinner is prepared to meet God in Christ, reconciling the world to himself; and this fact is sweeter and grander in his view than all philosophies which profess, whether truly or falsely, to gratify a speculative curiosity. Were it his chief desire to be a knowing man, he would feel differently; but his intense and absorbing desire is to be a good man.

It is not strange that among Protestants there should imperceptibly spring up the false view concerning the Gospel on which I have commented. We say truly that the Bible is the religion of Protestants. Our attention is directed to the study of a book. A one-sided, intellectual bent leads to the idea that the sole or the principal office of Christ is that of a teacher. He does not come to live and die and rise again and unite us to Himself and God, imparting a new principle or moral and spiritual life to loving, trusting souls; but He comes to teach and explain. If this be so, the next step is to drop Him for a consideration as a person and to fasten the attention on the contents of His doctrine; and who shall say that this step is not logically taken? As the intellectual element obtains a still stronger sway the interest in His doctrine is merely on the speculative side.

Historical Christianity, with its great and moving events and the august personage who stands in the center, disappear from view and naught is left but a residuum of abstractions, a perversion and caricature of Gospel ideas. This proceeding may be compared to the course of one who should endeavor to resolve the American revolution into an intellectual process. Redemption is made up of events as real as the battles by which independence was achieved. We need some explanation of the purport of those battles and their bearing on the end which they secure. And so in the Bible, together with the record of what was done by God, there is given an inspired interpretation from the Redeemer Himself, and from those who stand near Him, on whom the events that secured salvation made a fresh and lively impres-

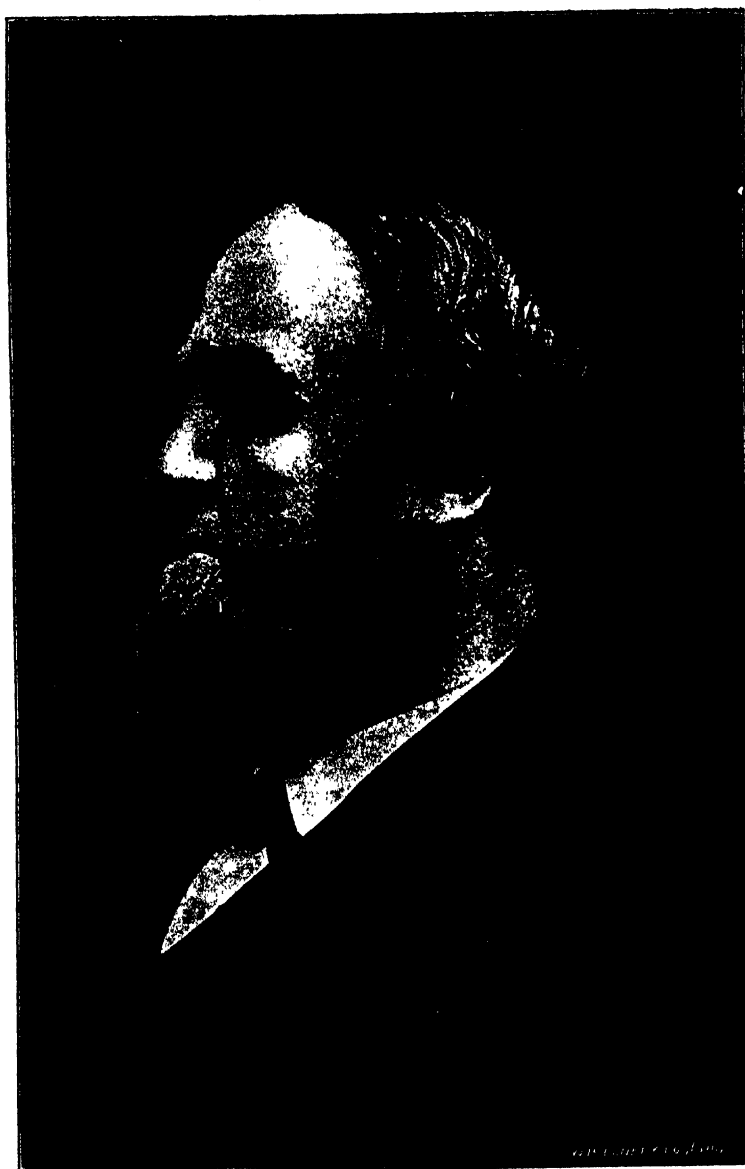
Redemption
Made up of
Events.

sion. The import of these events is set forth. And the conditions of attaining citizenship in this new state in the kingdom of God, which is provided through Christ, are defined.

From the views which have been presented, perhaps, it is possible to see the foundation on which Christians hereafter may unite, and also how the Gospel will finally prevail over mankind. If redemption, looked at as the work of God, is thus historical, consisting in a series of events which culminate in the Lord's resurrection and the mission of the Holy Ghost, the first thing is that these events should be believed.

So that Christianity, in both fact and doctrine, will become a thing perfectly established, as much so in our minds and feelings as are now the transactions of the American revolution, with the import and results that belong to them. It is every day becoming more evident that the facts of Christianity cannot be dis severed from the Christian system of doctrine, that the one cannot be held while the other is renounced; that if the doctrine is abandoned the facts will be denied. So that the time approaches when the acknowledgment of the evangelical history, carrying with it, as it will, a faith in the Scriptural exposition of it, will be a sufficient bond of union among Christians, and the church will return to the apostolic creed of its early days, which recounts an epitome of the facts of religion.





Joseph Cook, Boston.

What the Bible Has Taught.

Address by JOSEPH COOK, of Boston.



HE trustworthiness of the Scriptures in revealing the way of peace for the soul has well been called religious infallibility. The worth of the Bible results also from the fact that it contains a revelation of religious truth not elsewhere communicated to man. The worth of the Bible results also from the fact that it is the most powerful agency known to history in promoting the social, industrial and political reformation of the world by securing the religious regeneration of individual lives. It is certain that men and nations are sick, and that the Bible, open and obeyed, heals them. All this is true wholly irrespective of any question as to the method of inspiration.

The worth of the Bible results, in the next place, from its containing, as a whole, the highest religious and ethical ideals known to man. There is the Bible, taken as a whole, and without a forced interpretation, a coherent system of ethics and theology and an implied philosophy dazzling any other system known to any age of the world. In asserting the religious infallibility of the Scriptures I assume only two things: One. The literal infallibility of the strictly self-evident truths of Scripture. Two. The veracity of Christ.

Religious In
fallibility of
the Scriptures

It is a fact, and a verifiable, organizing, redemptive fact, that the Scriptures teach monotheism, not polytheism, not pantheism, not atheism, not agnosticism. This pillar was set up early. It has been maintained in its commanding position at the cost of innumerable struggles with false religions and false philosophies. It has resisted all attack and dominates the enlightened part of the world today. Man's creation in the image of God is the next columnar truth. This means God's Fatherhood and man's sonship. It means God's sovereignty and man's debt of loyalty. It means the unity of the race. Men can have communion with each other only through their common union with God. It means susceptibility to religious inspiration. It means free will with its responsibilities.

The family is the next column which we meet in the majestic nave. Here is the germ of all human government. The ideal of the family set up in Scripture is monogamy. This ideal has been subjected for ages to the severest attack. It is an unshaken columnar truth, however, and dominates the enlightened portions of humanity to this hour.

Pillars in the
Structure.

The Sabbath is the next pillar, a column set up early and seen far and wide across the landscapes of time, and dominating their most fruitful fields. The cuneiform tablets now in the hands of Assyriologists show that centuries before Abraham left Chaldea, one day in seven was spoken of as the day of cessation from labor, and the day of rest for the heart.

A severe view of sin is the next pillar. Ethical monotheism appears on the first page of the Bible. The free soul of man is there represented as under probation without grace. Freedom is abused; disorder springs up among the human faculties; there is a fall from the divine order. This severe view of sin is found nowhere outside the Scriptures. This fall from the divine order is a fact of man's experience to the present hour.

Hope of redemption through undeserved mercy, or the divine grace, is the next pillar. This column is set up early in the Biblical cathedral and the top of it yet reaches to the heavens themselves. Man is represented in the most ancient page of the Scriptures as at first under probation without grace. He fell from the divine order and is then represented as under probation with grace. "The seed of the woman shall bruise the serpent's head." These words are the germ of the Gospel itself.

The Decalogue is the next pillar—a clustered column—wholly erect after ages of earthquakes. This marvelous pillar is the central portion of the earliest Scriptures. All the laws in the books in which the Decalogue is found, cluster around it. Even if it were known where and how and when the Decalogue originated, the prodigious fact would yet remain that it works well. Who knows where the multiplication table originated? It works well. Who can tell who invented the system of Arabic notation, giving a different value to a figure according to its position? The books do not inform us. This system is based on a very refined knowledge of numbers, and is probably a spark from the old Sanscrit anvil; but the Hindu writers ascribe it to supernatural revelation. No matter where the scheme originated, it is certain that it works well.

The Psalms are the next pillar in the divine cathedral of the Scriptures, or rather a whole transept of pillars. Three thousand years they have been the highest manual of devotion known among men. Nothing like them as a collection can be found in all antiquity. Greece has spoken, Rome has had the ear of ages, modern time has uttered all its voices, but the Psalms remain wholly unsurpassed. They express, as nothing outside the Holy Scriptures does, not only the unity, the righteousness, the power, and the majesty of God, but also His mercy, His con-

descension, His pity, His tenderness, His love. They are the blossoming of the religious spirit of the law.

The Great Prophecies are the next pillar, or rather we must call these, like the Psalms, a whole transept of pillars. A chosen man called out of Uro of the Chaldees was to become a chosen family, and that family was to become a chosen nation, and that nation gave birth to a chosen religious leader, who was to found a chosen church to fill the earth. This prediction existed ages before Christianity appeared in the world. Not even the wildest claim made by negative criticism invalidates the fact that this prophecy spans hundreds of years as an immeasurably majestic bow of the divine promise. This was to be the course of religious history, and it has been. The Jews were to be scattered among all nations and yet preserved as a separate people, and they have been.

The Sermon on the Mount is the next pillar, and it stands where nave and transept of the Biblical cathedral open into the choir. "The Sermon on the Mount," Daniel Webster wrote on his tombstone, "cannot be merely human production. This belief enters into the depth of my conscience. The whole history of man proves it." There stands the clustered column, there it has stood for ages, and there it will stand forever.

The Lord's Prayer is the next column. It has its foundation in the profoundest wants of man; its capital in the boundless canopy of the Fatherhood of God. Neither the foundation nor the capital will crumble, nor the column fall while man's nature and God's nature remain unchanged.

The character of Christ is the Holy of Holies of the cathedral of the Scriptures. The Gospels, and especially the fourth Gospel, are the inmost sanctuary of the whole divine temple. "I know men," said Napoleon, "and I tell you that Jesus Christ was not a mere man." Mrs. Browning wrote these words on the leaf of her New Testament, and Robert Browning quoted them from that sacred place to a friend at the point of death. "The sinlessness of Christ," said Horace Bushnell, "forbids His possible classification with men."

Holy of Holies.

The identification of Christ with the Logos, or the eternal wisdom and reason, and of Christ's spirit with the Holy Spirit, is the supreme truth rising from the side of the sanctuary in the Holy of Holies of the Biblical cathedral.

The verifiable promise of the gift of the Holy Spirit to every soul self-surrendered to God in conscience is the next pillar.

The founding of the Christian church, which is with us to this day, is the next. The sacraments of baptism and the Lord's Supper, instituted by our Lord Himself, are His continuous autograph, written across the pages of centuries.

The fruits of Christianity are the final cluster of pillars rising to the eastern window that looks on better ages to come, and is perpetually flooded with a divine illumination. Goethe represented the Philistine as failing to admire cathedral windows because he sees them from the outside, while they are all glorious if seen from within the

temple. All this is true of the majestic windows in the Biblical cathedral, including the most sacred spiritual history of the church, age after age.

The Founda-
tion Stones.

The foundation stones beneath all the pillars and beneath the altar in the cathedral of revelation are the strictly self-evident truths of the eternal reason or the divine Logos, who is the essential Christ. God is one, and so the systems of nature and of revelation must be one. The universe is called such because it is a unit. It reveals God as Unity, Reason and Love. And all the strength of the foundation stones belongs to the pillar and pinnacle of the cathedral of the Holy Word. And the form of the whole cathedral is that of the cross. The unity of the Scriptural architecture, built age after age, is one of the supreme miracles of history. It is a self-revelation of the hand that lifted the Biblical pillars one by one according to a plan known unto God from the beginning. And the cathedral itself is full of a cloud of souls. There is a goodly company of the martyrs and the apostles and the prophets. There is the Lord and the Giver of Life. And with this company we join in the perpetual anthem: "Forever, O Lord, thy word is settled in heaven." "Oh, how love I Thy law; sweeter is it to me than honey and the honeycomb."

It is true there are things in the Old Testament we do not now imitate, but they were trees that were trimmed from the start. But take the Scriptures as a whole and from them you can gather an inspiration such as comes from no other book. I believe it and you believe it. I take up the books of Plato, which I think are nearest to those of the Bible, and press those clusters of grapes, and there is an odious stench of polygamy and slavery in the resulting juices. I will say nothing of the other sacred books. There are adulterated elements in all of them, however good some of the elements may be. Now it is nothing to me if Professor Briggs can show that some fly has lighted here or there on one or two of these golden clusters of grapes and specked it. Now, don't misunderstand me, for I think that parts of the Bible were absolutely dictated by the Holy Ghost. I believe the Lord's Prayer is exactly as God gave it. Was Christ inspired? If anybody ever was, he was.





South Sea Island Chief; Convert to Christianity.

Influence of the Ancient Egyptian Religion on Other Religions.

Paper by J. A. S. GRANT (Bey), of Cairo, Egypt.



ANETHO, an ancient Egyptian priest and historian, writing in Greek a history of his country and people at the request of Ptolemy Philadelphus (280 B. C.) for the grand library at Alexandria, tells us that the history of Egypt, as gathered from the hieroglyphic archives in the temple libraries, was divided into a mythical period and an historical period. These periods were also subdivided into dynasties. The mythical period had four dynasties and the historical period had thirty, down to Nectanebo II, the last Pharaoh of Egyptian blood.

As the ancient Egyptian religious beliefs have their foundation in the mythical period, I shall confine myself to that particular division of the history, leaving out only the prehistoric dynasty that does not come within

The Mythical Period.

the scope of this paper.

Here, then, is Manetho's way of putting it:

ANCIENT EGYPTIAN HISTORY.

I. THE MYTHICAL PERIOD.

A
Kind
of
Evolu-
tion.

- 1st Dynasty—A Dynasty of Gods (Elohim in Hebrew), as rulers, probably over nature and the lower creation.
- 2d Dynasty—A Dynasty of Gods, as rulers over a higher creation, as Man.
- 3d Dynasty—A Dynasty of Demi-Gods, as rulers over Man as a race.
- 4th Dynasty—A Dynasty of Prehistoric Kings, as rulers over communities of men.

We see in this profane history of Manetho transitions that he himself does not explain, but that now are made clear by the latest

light thrown on the religion of the ancient Egyptians. Let me then give you a running commentary on the above.

The first dynasty, that lasted a great many Sothic cycles, was taken up with the creation of the world under the gods (Elohim).

The second dynasty probably became so through some great change that took place on the creation of man. The gods now were ruling over while at the same time they had free intercourse with man.

Here Manetho's division of his history might have stopped, and if so we should have had at the present day the second dynasty of the mythical period still continuing, *i. e.*, God ruling over and having free intercourse with unfallen man; but no, it was destined otherwise.

It appears, from some cause unrecorded by Manetho, that the gods were obliged to withdraw themselves from man and have no further intercourse with him. Man, however, being naturally religious, was ill at ease, owing to the withdrawal of his gods. And the gods had pity on him, so, as he could no more raise himself to the level of the gods, the gods lowered themselves by partaking of his nature, and thus they came again to the earth to rule over and have friendly intercourse with man.

Dynasty of
Demi-Gods.

This introduces us to the third dynasty, or dynasty of demi-gods. This was taught to the people thus: The sky was deified and called Nut, a goddess, while the earth was deified and called Seb, a god. Seb and Nut now appear as husband and wife, and have a large family of sons and daughters, who are partly terrestrial and partly celestial, sharing the natures of father and mother. This is the family of demi-gods that introduces the third dynasty of Manetho's mythical period. The names of the more prominent among them are Osiris (male), Isis (female), Set (male), Nephthys (female).

This part of the myth has been put into verse by a Scottish bard thus:

A new relationship, yet old,
In ancient story hath been told;
The sky's descent to meet the earth,
And shower its blessings on each hearth.
Its azure hue beams on its face,
While o'er the earth in close embrace
It bends and holds with loving clasp
The rounded globe within its grasp
Could we discern these movements made
As zephyrs waft o'er hill and glade
The loving whispers sent from heaven,
Of peace on earth, of sins forgiven,
We might not think the Egyptians wrong
Who led the sky in nuptial song
The earth to wed; and thus began
A race, at once both God and man
(The offspring of this union fair),
On earth to dwell, for man to care.

In this family of demi-gods Osiris took the lead and ruled. He married his sister Isis, but we do not read of their having any children

during their married life. Osiris was the personification of everything good. He and his brothers and sisters had their seat of government at Abydos in upper Egypt; but Osiris was always going on journeys to do his people good, and more especially to teach them agriculture. They were a happy family and lived in paradise—peace and concord—until undue ambition on the part of Set made him conspire against his brother Osiris and kill him. Set now becomes the personification of satan, or the evil one, and usurped the place of Osiris. This is a parallel of the apocalyptic rebellion in heaven and the rule of satan on the earth. Isis was in great distress and wept over the dead body of her husband, and while thus engaged she became miraculously pregnant and in due time gave birth to Horus, who was destined to wage war against Set and to overcome him. Being demi-gods, however, neither the one nor the other could be annihilated; so Set came and arbitrated between them, and decided that they both should have place and power. This was by way of explaining the continuance of good and evil on the earth. Although Osiris was killed in as far as his earthly body was concerned, yet he appears in the nether world as judge of the dead, and Horus, his son, is represented in the world of spirits introducing the justified ones to his father. Here Osiris takes the place of the Christian Messiah, and is offered up as a sacrifice for sin.

The Osirian myth was also allegorically explained by a solar myth. Osiris, after his death, became "the sun of the night," and appeared no more upon the earth in his own person, but in that of his son Horus, who was "the sun at sunrise," as the dispeller of darkness, to bring light and life to the whole world and to destroy the power of Set. Osiris, after his death, was Ra, the sun of the day. Isis, the wife of Osiris, was the moon goddess, and all the Pharaohs were deified and looked upon as the personification of Ra upon the earth. (Here we have the origin of the divine right of kings.)

The belief in the death of Osiris on account of sin was the only atoning sacrifice in the Egyptian religion. All the other sacrifices were sacrifices of thanksgiving, in which they offered to the gods flowers, fruits, meat and drink; for they thought the gods had need of such things, as the Egyptians believed spiritual beings lived on the spiritual essences of material things.

Sacrifices.

Besides these beliefs, the ancient Egyptians had a moral code in which not one of the Christian virtues is forgotten—piety, charity, sobriety, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence toward the needy, deference to superiors, respect for property—in its minutest details, etc.

Osiris, Isis and Horus, *i. e.*, father, mother and son, were worshiped universally as a triad; and Isis, so frequently represented with Horus as a suckling child on her knee, gave origin to the combination of the Madonna and infant on her knee in the Christian religion.

This worship of the Madonna was a cunning device to gain over the pagans to Christianity, who saw in her their Isis or Ashtoreth, as the

case might be. (The Ptolemies, about four centuries before this, adopted a similar trick to unite the Egyptians and Greeks in their cultus, and when Egypt came under the sway of the Romans they adopted the tactics of the Greeks.)

The Human
Body.

Again, the ancient Egyptians believed that the living human body consisted of three parts: First, Sahoo, the fleshy, substantial body—the mummified body; second, Ka, the double. It was the exact counterpart of the substantial body, only it was spiritual and could not be seen. It was an intelligence that permeated all through the body and guided its different physical functions, such as digestion, etc. It corresponded to what we call "the physical life"; third, Ba. The Ba corresponds to our soul, or, rather, spirit; that part of our nature which fits us for union with God.

When the Sahoo died the Ka and the Ba continued to live, but separated from each other. The Ba, after the death of the body, took flight from this earth to go to the judgment hall of Osiris in Amenta, there to be judged as to the deeds done in the body, whether they had been good or bad. The justified soul was admitted into the presence of Osiris, and made daily progress in the celestial life, as represented by different heavenly mansions, which the soul entered by successive gates, if it could pronounce the special prayers necessary for opening these gates.

There were still obstacles in the path, but these were easily overcome by the soul assuming the form of the deity. And, in fact, the justified soul is always called "the Osiris," or Pa-aa, the great one, *i. e.*, it became assimilated to the great and good god. The Ba was generally represented as a hawk with a human head (the hawk was the emblem of Horus), as if the seat of the soul was in the head, which was furnished with the hawk's body, whereby it was able to fly away from the earth to be with Horus.

The Ka, which means double, was represented by two human arms elevated at right angles at the elbows. This was to indicate that the spiritual body was exactly the same in every way as the natural body, just as one arm is like the other, only it could not be seen.

The Ka was not furnished with wings, so that it could not leave the earth, but continued to live where it used to live before it was disembodied and more particularly in the tomb, where it could rest in the mummy (it was for this very purpose that the Egyptians preserved the dead body), or in the portrait statues placed for it in the ante-chamber of the tomb. The Egyptians believed that the Ka could rest also in portrait statues. This must have been a great consolation to the friends of those whose bodies had been lost at sea or in any other way that prevented their being embalmed and preserved. The Ka continued to have hunger and thirst, to be subject to fatigue, etc., just as when in the body, and it had to live on the spiritual essence of the offerings brought to it. It could die of hunger, etc., but this meant annihilation for the Ka.

There is some indication of the future union of the Ka and the Ba,

for we occasionally find the Ba visiting the mummy in the tomb where the Ka dwells, and again we have a divinity called Neheb-Kaoo, which simply means the joiner of Kas (probably to Bas). This may come out more clearly after further research.

There were two grades of punishment for the condemned Ba: The more guilty Ba was condemned to frightful sufferings and tortures and devouring fire till it succumbed and was ultimately annihilated; the less guilty Ba was put into some unclean animal and sent back to the earth for a second probation.

After the dead body was embalmed, it was a common custom with the Egyptians for the relatives of the deceased to keep the mummy for even a lengthened period in the house, and the place apportioned to it was the dining-hall, where it served as a constant reminder of death. And at their great public feasts a mummified image of Osiris was handed round among the guests, not only to remind them of death, but to indicate that the contemplation of the death of Osiris would benefit them in the midst of their feasting and hilarity.

Mummies
Kept in the
House.

While Osiris and Horus are represented as father and son, they are yet really one and the same. Osiris was "the sun of the night," while Horus was "the sun of the day." This symbolism simply taught different phases of the same deity; for the sun remains the same sun after sunset as it was before sunset, and all the Egyptians must have known this. You may get people even nowadays to believe in the coat of Treves, the Veronica, the liquifying of St. Januarius' blood, and a thousand other cunningly devised fables that do not lead to higher beliefs, but rather detract from such beliefs when they exist. The ancient Egyptians, however, although accused of animal worship, saw in these animals attributes of their one nameless God, and originally their apparent adoration of an animal was in reality adoration of their god for one or other of his beneficent attributes; and the result was elevating, as the history of the early dynasties proves.

Bunsen says that the animals in the animal worship of Egypt were at first mere symbols, but became by the inherent curse of idolatry real objects of worship. Maspero believes that the religion of the Egyptians, at first pure and spiritual, became grossly material in its later developments, and that the old faith degenerated.

To clothe or symbolize a spiritual truth is evidently a very dangerous proceeding, as we learn from past history. The ancient Egyptians figured the attributes of their one god, and in due time each of these figures was worshiped as a separate deity. This constituted idolatry, which led to the degradation of the Egyptians and disintegration of their power. The Elohim of the Hebrews was exactly the same as the gods of the Egyptians, *i. e.*, a unity in plurality and vice versa, one god with many attributes.

Idolatry.

The one god of the Egyptians was nameless, but the combination of all the other good divinities made up his attributes, which were simply powers of nature. Renouf says that in the Egyptian, as in almost all known religions, a power behind all the powers of nature

was recognized and was frequently mentioned in the texts. But to this power no temple was ever raised. "He was never graven in stone. His shrine was never found with painted figures. He had neither ministrants nor offerings."

The Jehovah of the Hebrews would correspond to the Egyptian Osiris. Jehovah is more particularly the divine ruler of the Hebrews, while Osiris was the divine ruler more particularly over Egypt and the Egyptians, having his seat of government in Egypt. These two names were held so sacred that they were never pronounced, and in the ancient Egyptian religion this superstition was carried to such an extent that sculptor and scribe always spelled the name Osiris backward; *i. e.*, instead of "As-ari," made it "Ari-as."

We don't know, I believe, how Jehovah should be spelled or pronounced, and, therefore, we do not know its etymology; but some scholars trace it through the Phœnician to an appellation for the sun. Now, Osiris was a solar deity, and his name, "As-ari," means "the enthroned eye," no doubt to indicate that he is the all-seeing one, just as the sun in the heavens throws light on everything and rules the seasons for the benefit of man.

Solar Deity.

Jehovah-Elohim in the Hebrew religion would be Osiris-Ra in the Egyptian mythology. Elohim created the heavens and the earth, in the Hebrew religion, while Ra, in Egyptian mythology, received materials from Phthah to create the world with. Ra was the creative principle of Phthah. Phthah was the originator of all things, but he worked visibly through Ra, just as, in the case of the Christian religion, God created all things through Jesus Christ.

"The search for knowledge is only good when it is the seeking for truth, and truth valuable only when it leads to duty, right and God. Sleepless vigilance is the price of liberty. What man knows of God is from Christ, who was able to reveal the one to the other, because He partook of the nature of each. Christ's doctrine of a God-head is that of One whose unity is not the unity of a monad but of an organism. That God could be God in the attributes which our modern consciousness ascribes to Him, *i. e.*, that He could be ethical, social and paternal, involves the necessity of His nature containing subject and object, both of knowledge and feeling; in other words, of a subdivision of His essence into what we may speak of as persons."

Summary: In the ancient Egyptian religion, therefore, we have clearly depicted to us an unnamed almighty deity who is uncreated and self-existent. He is at first represented by a battle-ax and afterward by a dwarfish, embryonic-looking human figure, and as such he supplied materials (protoplasm) to Ra, the sun god, to create the world with. God dwelt with man till man rebelled against Him. A god man (Osiris) had to come to the earth to deliver and do good to man. He, however, was sacrificed, having been killed by the evil principle, but only in as far as his human body was concerned, for he afterward appeared in the next world as the judge of the dead, and his son, Horus, who came from his father's dead body, manifested

himself on the earth as the sun at sunrise to dispel darkness and destroy the works of the wicked one.

The ancient Egyptian hope, both for time and for eternity, was founded on faith in the Osirian myth and conformed to the code of morals laid down in the religious books. After death the condemned soul, according to the enormity of its guilt, was allowed a second probation, or had such punishment inflicted as ultimately to end in annihilation; the justified soul was assimilated into Osiris, dwelt in his presence and obeyed his commands, being helped by angelic servants (ushabtioo) in carrying on the mystic husbandry. The justified soul had to take part in the daily celestial work, and had daily to acquire more knowledge and wisdom to help it in its progress through the mansions of the blest.

The illustrations for this paper graphically explain the influence the ancient Egyptian religion exerted over the religions that came in contact with it, more particularly by way of grafting a great deal of its symbolism on those religions; and many of our Biblical expressions are word for word the same as we find in the Egyptian mythological texts.

The evolution of the emblem now used to represent the Christian cross had its origin in ancient Egyptian symbols. The fore and middle fingers were used as a talisman by the ancient Egyptians to avert the evil eye. It was grafted on to the Christian religion as the symbol for conferring a divine blessing. The winged disc of the sun that overshadowed the gateways of the Egyptian temples and that represented the overruling Providence was called by the Greeks the Agathodaemon, and the Messiah is referred to in the Bible as the sun of righteousness, rising with healing in His wings.

Besides these similarities in symbolism between the Egyptian mythology and other religions, mention might also be made of the sameness in plan of an Egyptian temple and the tabernacle of the Israelites and temple of Solomon. There is also a singular similarity between the cherubim and the winged Isis and Nephthys protecting Horus. The ostrich egg that one meets with so frequently suspended in oriental places of worship has its origin in the mundane egg that Ra, the sun-god, created and out of which the world came when it was hatched.

Similarities
in Symbolism

The Pharaoh (who was always deified), like the Jewish high priest, was the only one admitted into the Holy of Holies (Adytum), there to appear before the symbol of Deity to present the oblations of his people; for, be it remembered, no one could offer an oblation to the Deity but through the deified king. The temple processions and carrying of shrines with symbols of gods in them formed a conspicuous part of the ancient Egyptian ritual. Before the Pharaoh entered upon a warlike campaign the image that symbolized the warlike attribute of the Deity was carried in a shrine at the head of a grand procession of priests and adherents of the temple, and the people bowed the head as it passed and sent up a prayer for a blessing on the campaign. The

"immaculate conception" was accepted by the ancient Egyptians without a dissenting voice; for Isis was a goddess, and, therefore immaculate, and her conception of Horus was miraculous.

Many of the Mohammedan social and religious customs are decidedly ancient Egyptian in their origin. This can easily be accounted for from the fact that the prophet Mohammed had a Koptic (descended from the ancient Egyptian) scribe (the prophet himself was illiterate, for he could neither read nor write) as well as a Koptic wife, who must have exerted some influence over him; but apart from this we must not forget that after the Mohammedan conquest of Egypt a large proportion of the half-Christianized Egyptians were compelled (nolens volens) to become Moslems, and as there was no change of heart, they still clung to as many of their religious customs and superstitious beliefs as they dared to, and in this respect the Mohammedan faith is very elastic.

An Elastic
Faith.

Much more might have been written on this subject, and by a more competent hand than mine, but sufficient, I hope, has been brought to light to show the importance of a careful study of the dead religions that probably had a revelation from God as their basis, for we believe that God never left Himself without a witness.



Mount Carmel, Where Elijah Killed Baal's Prophets.

Theology of Judaism.

Paper by DR. ISAAC M. WISE, of Cincinnati.



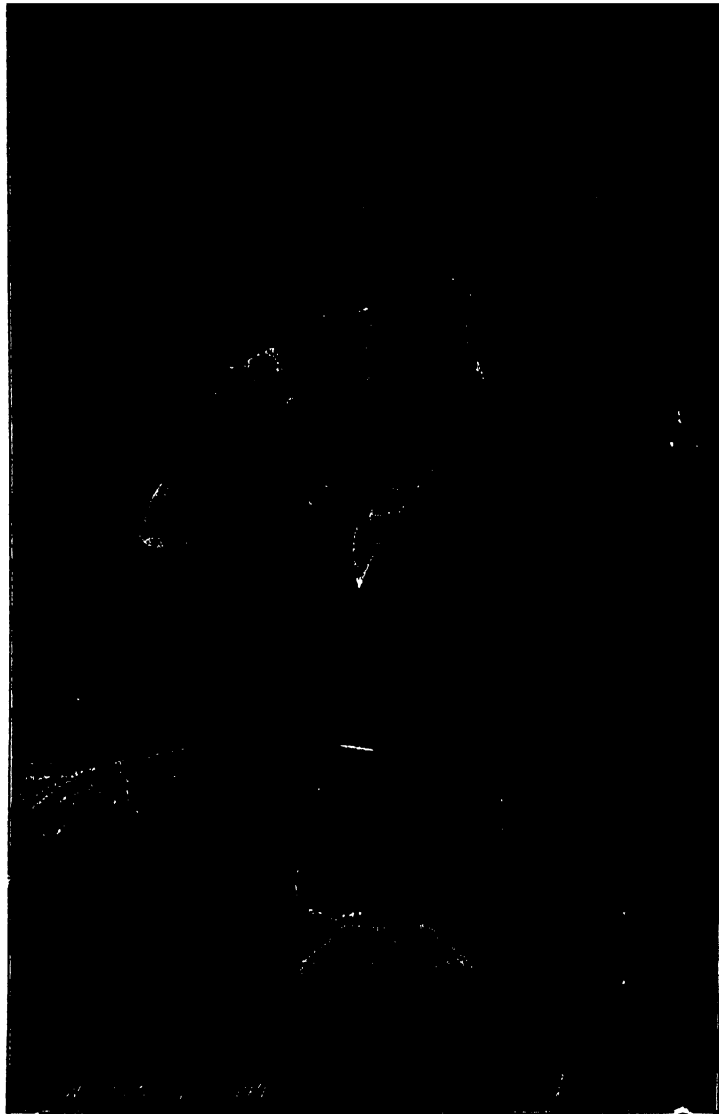
THE theology of Judaism, in the opinion of many, is a new academic discipline. They maintain Judaism is identical with legalism; it is a religion of deeds without dogmas. Theology is a systematic treatise on the dogmas of any religion. There could be no theology of Judaism. The modern latitudinarians and syncretists on their part maintain we need more religion and less theology, or no theology at all, deeds and no creeds. For religion is undefinable and purely subjective; theology defines and casts free sentiments into dictatorial words. Religion unites and theology divides the human family, not seldom, into hostile factions.

Error the
Cause of Fac-
tionalism.

Research and reflection antagonize these objections. They lead to conviction, both historically and psychologically. Truth unites and appeases; error begets antagonism and fanaticism. Error, whether in the spontaneous belief or in the scientific formulas of theology, is the cause of the distracting factionalism in the transcendental realm. Truth well defined is the most successful arbitrator among mental combatants. It seems, therefore, that the best method to unite the human family in harmony, peace and good will is to construct a rational and humane system of theology as free from error as possible, clearly defined and appealing directly to the reason and conscience of all normal men. Research and reflection in the field of Israel's literature and history produce the conviction that a code of laws is no religion. Yet legalism and observances are but one form of Judaism. The underlying principles and doctrines are essentially Judaism, and these are material to the theology of Judaism, and these are essentially dogmatic.

Dogmas
Specified.

Scriptures from the first to the last page advance the doctrine of divine inspiration and revelation. Ratiocinate this as you may, it always centers in the proposition: There exist an inter-relation and a faculty of inter-communication in the nature of that universal, prior



Dr. Isaac M. Wise, Cincinnati.

and superior being and the individualized being called man; and this also is a dogma.

Scriptures teach that the Supreme Being is also Sovereign Providence. He provides sustenance for all that stand in need of it. He foresees and foreordains all, shapes the destinies and disposes the affairs of man and mankind, and takes constant cognizance of their doings. He is the lawgiver, the judge and the executor of His laws. Press all this to the ultimate abstraction and formulate it as you may, it always centers in the proposition of "Die sittliche Weltordnung," the universal, moral, just, benevolent and beneficent theocracy, which is the cause, source and text-book of all canons of ethics; and this again is a dogma.

Lawgiver,
Judge and Ex-
ecutor.

Scriptures teach that virtue and righteousness are rewarded; vice, misdeeds, crimes, sins are punished, inasmuch as they are free-will actions of man; and adds thereto that the free and benevolent Deity under certain conditions pardons sin, iniquity and transgression. Here is an apparent contradiction between justice and grace in the Supreme Being. Press this to its ultimate abstraction, formulate it as you may, and you will always arrive at some proposition concerning atonement, and this also is a dogma.

Justice and
Grace.

As far back into the twilight of myths, the early dawn of human reason, as the origin of religious knowledge was traced, mankind was in possession of four dogmas. They were always present in men's consciousness, although philosophy has not discovered the antecedents of the syllogism, of which these are the conclusions. The exceptions are only such tribes, clans or individuals that had not yet become conscious of their own sentiments, not being crystallized into conceptions, and in consequence thereof had no words to express them; but these are very rare exceptions. These four dogmas are:

Postulate of
all Theology.

1. There exists—in one or more forms of being—a superior being living, mightier and higher than any other being known or imagined. (Existence of God.)

2. There is in the nature of this superior being, and in the nature of man, the capacity and desire of mutual sympathy, inter-relation and inter-communication. (Revelation and worship.)

3. The good and the right, the true and the beautiful, are desirable, the opposites thereof are detestable and repugnant to the superior being and to man. (Conscience, ethics and æsthetics.)

4. There exists for man a state of felicity or torment beyond this state of mundane life. (Immortality, reward or punishment.)

These four dogmas of the human family are the postulate of all theology and theologies, and they are axiomatic. They require no proof, for what all men always knew is self-evident; and no proof can be adduced to them, for they are transcendent. Philosophy, with its apparatuses and methods of cogitation, cannot reach them, cannot expound them, cannot negate them, and none ever did prove such negation satisfactorily even to the individual reasoner himself.

All systems of theology are built on these four postulates. They

differ only in the definitions of the quiddity, the extension and expansion of these dogmas in accordance with the progression or retrogression of different ages and countries. They differ in their derivation of doctrine or dogma from the main postulates; their reduction to practice in ethics and worship, forms and formulas; their methods of application to human affairs, and their notions of obligation, accountability, hope or fear.

These accumulated differences in the various systems of theology, inasmuch as they are not logically contained in these postulates, are subject to criticism, an appeal to reason is always legitimate, a rational justification is requisite. The arguments advanced in all these cases are not always appeals to the standard of reason—therefore the disagreements—they are mostly historical. "Whatever we have not from the knowledge of all mankind we have from the knowledge of a very respectable portion of it in our holy books and sacred traditions" is the main argument. So each system of theology, in as far as it differs from others, relies for proof of its particular conceptions and knowledges on its traditions, written or unwritten, as the knowledge of a portion of mankind; so each particular theology depends on its sources.

So also does Judaism. It is based upon the four postulates of all theology, and in justification of its extensions and expansions, its derivation of doctrine and dogma from the main postulates, its entire development, it points to its sources and traditions and at various times also to the standard of reason, not, however, till the philosophers pressed it to reason in self defense, because it claimed the divine authority for its sources, higher than which there is none. And so we have arrived at our subject.

Israel's Religious Sentiments.

We know what theology is, so we must define here only what Judaism is. Judaism is the complex of Israel's religious sentiments ratiocinated to conceptions in harmony with its Jehovistic God-cognition.

These conceptions made permanent in the consciousness of this people are the religious knowledges which form the substratum to the theology of Judaism. The Torah maintains that its "teaching and canon" are divine. Man's knowledge of the true and the good comes directly to human reason and conscience (which is unconscious reason) from the supreme and universal reason, the absolutely true and good; or it comes to him indirectly from the same source by the manifestations of nature, the facts of history and man's power of induction. This principle is in conformity with the second postulate of theology, and its extension in harmony with the standard of reason.

Natural and Transcendental Revelation.

All knowledge of God and His attributes, the true and the good, came to man by successive revelations, of the indirect kind first, which we may call natural revelation, and the direct kind afterward which we may call transcendental revelation; both these revelations concerning God and His substantial attributes, together with their historical genesis, are recorded in the Torah in the seven holy names of God, to

which neither prophet nor philosopher in Israel added even one, and all of which constantly recur in all Hebrew literature.

What we call the God of revelation is actually intended to designate God as made known in the transcendental revelations including the successive God-ideas of natural revelation. His attributes of relation are made known only in such passages of the Torah, in which he himself is reported to have spoken to man of himself, his name and his attributes, and not by any induction or inference from any law, story or doing ascribed to God anywhere. The prophets only expand or define those conceptions of Deity which these passages of direct transcendental revelation in the Torah contain. There exists no other source from which to derive the cognition of the God of revelation.

Whatever theory or practice is contrary or contradictory to Israel's God-cognition can have no place in the theology of Judaism. It compromises necessarily:

The doctrine concerning Providence, its relations to the individual, the nations and mankind. This includes the doctrine of covenant between God and man, God and the fathers of the nation, God and the people of Israel or the election of Israel.

The Several
Doctrines of
Judaism.

The doctrine concerning atonement. Are sins expiated, forgiven or pardoned, and which are the conditions or means for such expiation of sins?

This leads us to the doctrine of divine worship generally, its obligatory nature, its proper means and forms, its subjective or objective import, which includes also the precepts concerning holy seasons, holy places, holy convocations and consecrated or specially appointed persons to conduct such divine worship, and the standard to distinguish conscientiously in the Torah, the laws, statutes and ordinances which were originally intended to be always obligatory, from those which were originally intended for a certain time and place and under special circumstances.

The doctrine concerning the human will; is it free, conditioned or controlled by reason, faith or any other agency? This includes the postulate of ethics.

The duty and accountability of man in all his relations to God, man and himself, to his nation and to his government and to the whole of the human family. This includes the duty we owe to the past, to that which the process of history developed and established.

This leads to the doctrine concerning the future of mankind, the ultimate of the historical process, to culminate in a higher or lower status of humanity. This includes the question of perfectibility of human nature and the possibilities it contains, which establishes a standard of duty we owe to the future.

The doctrine concerning personal immortality, future reward and punishment, the means by which such immortality is attained, the condition on which it depends, what insures reward or punishment.

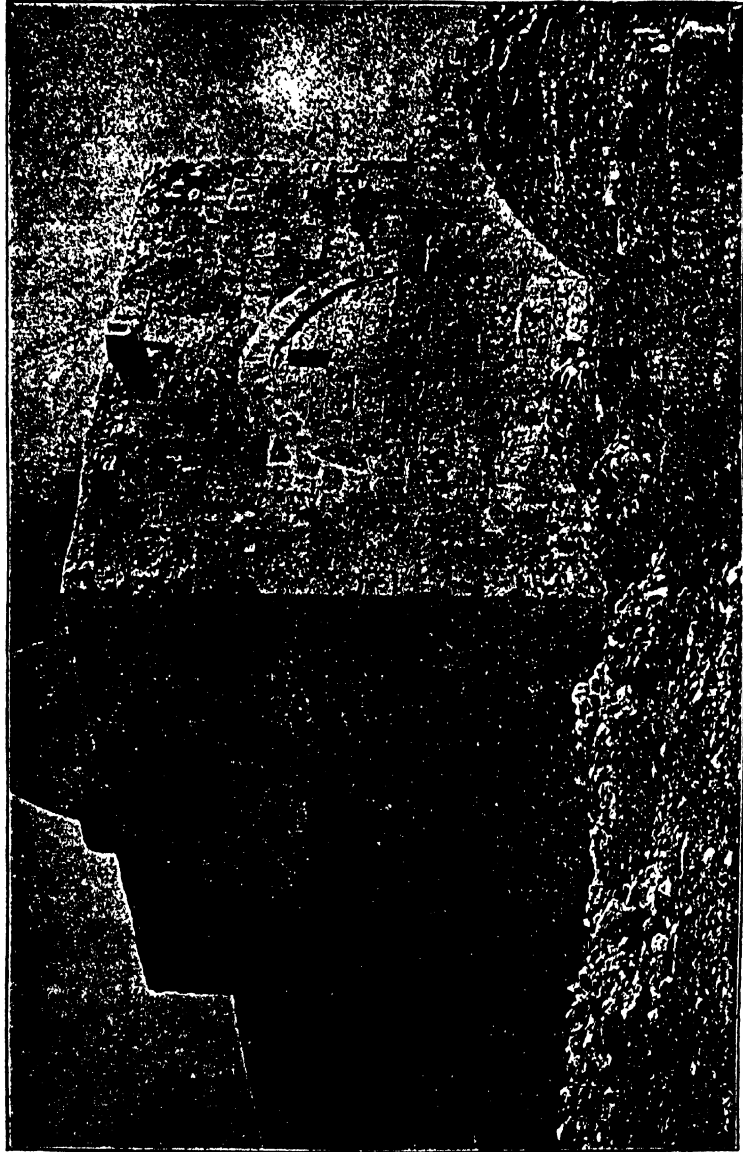
The theology of Judaism as a systematic structure must solve these problems on the basis of Israel's God-cognition. This being the highest

Reason and
Holy Writ.

in man's cognition, the solution of all problems upon this basis, ecclesiastical, ethical, or in eschatology, must be final in theology, provided the judgment which leads to this solution is not erroneous. An erroneous judgment from true antecedents is possible. In such cases the first safeguard is an appeal to reason, and the second, though not secondary, is an appeal to holy writ and its best commentaries. Wherever these two authorities agree, reason and holy writ, that the solution of any problem from the basis of Israel's God-cognition is correct, certitude is established, the ultimate solution is found.

This is the structure of a systematic theology, Israel's God-cognition is the substratum, the substance; holy writ and the standard of reason are the desiderata, and the faculty of reason is the apparatus to solve the problems which in their unity are the theology of Judaism, higher than which none can be.





Tomb of Rachel.

The Relation of Historic Judaism to the Past, and Its Future.

Paper by REV. H. PEREIRA MENDES, of New York.



UR history may be divided into three eras—the biblical, the era from the close of the Bible record to the present day, the future. The first is the era of the announcement of those ideals which are essential for mankind's happiness and progress. The Bible contains for us and for humanity all ideals worthy of human effort to attain. I make no exception. The attitude of historical Judaism is to hold up these ideals for mankind's inspiration and for all men to pattern life accordingly.

The first divine message to Abraham contains the ideal of righteous Altruism—"Be a source of blessing." And in the message announcing the Covenant is the ideal of righteous egotism. "Walk before Me and be perfect." "Recognize me, God, be a blessing to thy fellow man, be perfect thyself." Could religion ever be more strikingly summed up?

The life of Abraham, as we have it recorded, is a logical response, despite any human feeling. Thus he refused booty he had captured. It was an ideal of warfare not yet realized—that to the victor the spoils did not necessarily belong. Childless and old, he believed God's promise that his descendants should be numerous as the stars. It was an ideal faith; that also, and more, was his readiness to sacrifice Isaac—a sacrifice ordered, to make more public his God's condemnation of Canaanite child-sacrifice. It revealed an ideal God, who would not allow religion to cloak outrage upon holy sentiments of humanity.

To Moses next were high ideals imparted for mankind to aim at. On the very threshold of his mission the ideal of "the Fatherhood of God" was announced—"Israel is my son, my first born," implying that

Ideals Im-
parted to
Moses.

other nations are also his children. Then at Sinai were given him those ten ideals of human conduct, which, called the "ten commandments," receive the allegiance of the great nations of today. Magnificent ideals! Yes, but not as magnificent as the three ideals of God revealed to him—God is mercy, God is love, God is holiness.

"The Lord thy God loveth thee." The echoes of this are the commands to the Hebrews and to the world. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might." "Thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart; ye shall love the stranger." God is holiness! "Be holy! for I am holy;" "it is God calling to man to participate in his divine nature."

To the essayist on Moses belongs the setting forth of other ideals associated with him. The historian may dwell upon his "proclaim freedom throughout the land to its inhabitants." It is written on Boston's Liberty Bell, which announced "Free America." The politician may ponder upon his land tenure system; his declaration that the poor have rights; his limitation of priestly wealth; his separation of church and state. The preacher may dilate upon that Mosaic ideal so bright with hope and faith—wings of the human soul as it flies forth to find God—that God is the God of the spirits of all flesh; it is a flash of immortality upon the storm-tossed waters of human life. The physician may elaborate his dietary and health laws, designed to prolong life and render man more able to do his duty to society.

The moralist may point to the ideal of personal responsibility, not even a Moses can offer himself to die to save sinners. The exponent of natural law in the spiritual world is anticipated by his "Not by bread alone does man live, but by obedience to divine law." The lecturer on ethics may enlarge upon moral impulses, their co-relation, free will and such like ideas; it is Moses who teaches the quickening cause of all is God's revelation, "Our wisdom and our understanding," and who sets before us "Life and death, blessing and blighting," to choose either, though he advises "choose the life." Tenderness to brute creation, equality of aliens, kindness to servants, justice to the employed; what code of ethics has brighter gems of ideal than those which make glorious the law of Moses!

Glorious Law
of Moses.

As for our other prophets, we can only glance at their ideals of purity in social life, in business life, in personal life, in political life, and in religious life. We need no Bryce to tell us how much or how little they obtain in our commonwealth today. So, also, if we only mention the ideal relation which they hold up for ruler and the people, and the former "should be servants to the latter," it is only in view of the tremendous results in history.

For these very words license the English revolution. From that very chapter of the Bible the cry, "To your tents, O Israel," was taken by the Puritans, who fought with the Bible in one hand. Child of that English revolt, which soon consummated English liberty, America was born—herself the parent of the French revolution, which has made so

many kings the servants of their peoples. English liberty, America's birth, French revolution! Three tremendous results truly! Let us, however, set these aside, great as they are, and mark those grand ideals which our prophets were the first to preach.

Ideals of the
Prophets.

1. Universal peace, or settlement of national disputes by arbitration. When Micah and Isaiah announced this ideal of universal peace it was the age of war, of despotism. They may have been regarded as lunatics. Now all true men desire it, all good men pray for it, and bright among the jewels of Chicago's coronet this year is her universal peace convention.

2. Universal brotherhood. If Israel is God's first born and other nations are therefore His children, Malachi's "Have we not all one Father?" does not surprise us. The ideal is recognized today. It is prayed for by the Catholics, by the Protestants, by Hebrews, by all men.

3. The universal happiness. This is the greatest. For the ideal of universal happiness includes both universal peace and universal brotherhood. It adds being at peace with God, for without that happiness is impossible. Hence the prophet's bright ideal that one day "All shall know the Lord, from the greatest to the least," "Earth shall be full of the knowledge of the Lord as the waters cover the sea," and "All nations shall come and bow down before God and honor His name."

Add to those prophet ideals those of our Ketubim. The "seek wisdom" of Solomon, of which the "Know thyself" of Socrates is but a partial echo; Job's "Let not the finite creature attempt to fathom the infinite Creator;" David's reachings after God! And then let it be clearly understood that these and all ideals of the Bible era are but a prelude and overture. How grand, then, must be the music of the next era which now claims our attention.

Voice of His-
torical Juda-
ism.

The era from Bible days to these is the era of the formation of religious and philosophic systems throughout the Orient and the classic world. What grand harmonies, but what crashing discords sound through these ages! Melting and swelling in mighty diapason they come to us today as the music which once swayed men's souls, now lifting them with holy emotion, now mocking, now soothing, now exciting. For those religions, those philosophies were mighty plectra in their day to wake the human heartstrings. Above them all rang the voice of historical Judaism, clear and lasting, while other sounds blended or were lost. Sometimes the voice was in harmony; most often it was discordant as it clashed with the dominant note of the day. For it sometimes met sweet and elevating strains of morality, of beauty, but more often it met the debasing sounds of immorality and error.

Thus Kuenen speaks of "the affinity of Judaism and Zoroastrianism in Persia to the affinity of a common atmosphere of lofty truth, of a simultaneous sympathy in their view of earthly and heavenly things." If Max Müller declares Zoroastrianism originally was inontheistic, so far historic Judaism could harmonize. But it would raise a voice of protest when Zoroastrianism became a dualism of Ormuzd, light or

good, and Ahriman, darkness or evil. Hence the anticipatory protest proclaimed by Isaiah in God's very message to Cyrus, king of Persia, "I am the Lord, and there is none else." "I formed the light and create darkness." "I make peace and create evil." "I am the Lord, and there is none else; that is, I do these things, not Ormuzd or Ahriman."

Interesting as would be a consideration of the mutual debt between Judaism and Zoroastrianism, with the borrowed angelology and demonology of the former compared with the "ahmīyat ahmī Mazdan amma" of the latter manifestly borrowed from the "I am that I am" of the former, we cannot pause here for it.

Similarly, historical Judaism would harmonize with Confucius's instance of belief in a Supreme Being, filial duty, his famous "What you do not like when done to you, do not unto others," and of the Buddhistic teachings of universal peace. But against what is contrary to Bible ideal it would protest, and from it it would hold separate.

In Harm
with Other
ligions.

In 521 B. C., Zoroastrianism was revived. Confucius was then actually living. Gautama Buddha died in 543. Is the closeness of the dates mere chance? The Jews had long been in Babylon. As Gesenius and Movers observe, there was traffic of merchants between China and India via Babylonia with Phœnicia, and not unworthy of mark is Ernest Renan's observation that Babylon had long been a focus of Buddhism and that Boudasy was a Chaldean sage. If future research should ever reveal an influence of Jewish thought on these three great oriental faiths, all originally holding beautiful thoughts, however later ages might have obscured them, would it not be partial fulfillment of the prophecy, so far as concerns the orient, "that Israel shall blossom into bud and fill the face of the earth with fruit?"

In the west as in the east, historical Judaism was in harmony with any ideals of classic philosophy which echoed those of the Bible. It protested where they failed to do so, and because it failed most often historical Judaism remained separate.

Thus, as Dr. Drummond remarks, Socrates was "in a certain sense monotheistic, and in distinction from the other gods mentions Him who orders and holds together the entire Kosmos," "in whom are all things beautiful and good," "who from the beginning makes men"—historical Judaism commends.

Again, Plato, his disciple, taught that God was good or that the planets rose from the reason and understanding of God. Historical Judaism is in accord with its ideal "God is good," so oft repeated and its thought hymned in the almost identical words, "Good are the luminaries which our God created; He formed them with knowledge, understanding and skill." But when Plato condemns studies except as mental training and desires no practical results; when he even rebukes Arytas for inventing machines on mathematical principles, declaring it was worthy only of carpenters and wheelwrights, and when his master, Socrates, says to Glaucon, "It amuses me to see how afraid

Be Perfect.

you are lest the common herd accuse you of recommending useless studies"—the useless study in question being astronomy—historical Judaism is opposed and protests. For it holds that even Bezaleal and Aholiab is filled with the spirit of God. It bids us study astronomy to learn of God thereby. "Lift up your eyes on high and see who hath created these things, who bringeth out their host by number. He calleth them all by name, by the greatness of His might, for He is strong in power; not one faileth." Even as later sages practically teach the dignity of labor by themselves engaging in it. And when Macaulay remarks "from the testimony of friends as well as of foes, from the confessions of Epictetus and Seneca, as well as from the sneers of Lucian and the invectives of Juvenal, it is plain that these teachers of virtue had all the vices of their neighbors with the additional one of hypocrisy," it is easy to understand the relation of historical Judaism to these with its ideal, "Be perfect."

Similarly the sophist school declared "there is no truth, no virtue, no justice, no blasphemy, for there are no gods; right and wrong are conventional terms." The skeptic school proclaimed "we have no criterion of action or judgment; we cannot know the truth of anything; we assert nothing; not even the Epicurean school taught pleasure's pursuit. But historical Judaism solemnly protested. What are those teachings of our Pirke Avoth but protests formerly formulated by our religious heads? Said they: "The Torah is the criterion of conduct. Worship instead of doubting. Do philanthropic acts instead of seeking only pleasure. Society's safeguards are law, worship and philanthropy." So preached Simon Hatzadik. "Love labor," preached Shemangia to the votary of epicurean ease. "Procure thyself an instructor," was Gamaliel's advice to anyone in doubt. "The practical application, not the theory, is the essential," was the cry of Simon to Platonist or Pyrrhic. "Deed first, then creed." "Yes," added Abtalion, "Deed first, then creed, never greed." "Be not like servants who serve their master for price; be like servants who serve without thought of price—and let the fear of God be upon you." "Separation and protest" was thus the cry against these thought-vagaries.

Brilliant instance of the policy of separation and protest was the glorious Maccabean effort to combat Hellenist philosophy.

If but for Charles Martel and Poitiers, Europe would long have been Mohammedan, then for but Judas Maccabeus and Bethoron or Emmaus, Judaism would have been strangled. But no Judaism, no Christianity. Take either faith out of the world and what would our civilization be? Christianity was born, originally and as designed and declared by its founder, not to change or alter one tittle of the law of Moses.

Hebrew Protest.

If the Nazarene teacher claimed tacitly or not the title of "Son of God" in any sense save that which Moses meant when he said, "Ye are children of your God," can we wonder that there was a Hebrew protest?

Historical Judaism soon found cause to be separate and to pro-

test. For sect upon sect arose—Ebionites, Gentile Christians, Jewish Christians, Nazarenes, Gnostic Christians, Masboteans, Basilidians, Valentinians, Carpocratians, Marcionites, Balaamites, Nicolaites, Emkratites, Cainites, Ophites or Nahasites; evangels of these and of others were multiplied, new prophets were named, such as Pachor, Barkor, Barkoph, Armagil, Abraxos, etc. At last the Christianity of Paul rose supreme, but doctrines were found to be engrafted which not only caused the famous Christian heresies of Pelagius, Nestorius, Eutyches, etc., but obliged historical Judaism to maintain its attitude of separation and protest. For its Bible ideals were invaded. It could not join all the sects and all the heresies. So it joined none.

Bible Ideas
Invaded.

Presently the Crescent of Islam rose. From Bagdad to Granada Hebrews prepared protests which the Christians carried to ferment in their distant homes. For through the Arabs and the Jews the old classics were revived and experimental science was fostered. The misuse of the former made the methods of the academicians the methods of the scholastic fathers. But it made Aristotelean philosophy dominant. Experiment widened men's views. The sentiment of protest was imbibed—sentiment against scholastic argument, against bidding research for practical ends, against the supposition "that syllogistic reasoning could ever conduct men to the discovery of any new principle," or that such discoveries could be made except by induction, as Aristotle held, against the official denial of ascertained truth, as, for example, earth's rotundity. This protest sentiment in time produced the reformation. Later it gave wonderful impulse to thought and effort, which has substituted modern civilization, with its glorious conquests, for medieval semi-darkness.

Produced the
Reformation.

Here the era of the past is becoming the era of the present. Still historical Judaism maintained its attitude.

As the new philosophies were born, it is said, with Bacon, "Let us have fruits, practical results, not foliage or mere words." But it opposed a Voltaire and a Paine when they made their ribald attacks. It could but praise the success of a Newton as he "crowned the long labors of the astronomers and physicists by co-ordinating the phenomena of solar motion throughout the visible universe into one vast system." So it could only cry "Amen" to a Kepler and a Galileo. For did they not all prove the long unsuspected magnificence of the Hebrew's God, who made and who ruled the heavens and heaven of heavens, and who presides over the circuit of the earth, as Isaiah tells us? So it cried "Amen" to a Dalton, to a Linneus; for the "atomic notation of the former was as serviceable to chemistry as the binominal nomenclature and the classificatory schematism of the latter were to zoology and botany." What else could historic Judaism cry when the first message to man was to subdue earth, capture its powers, harness them, work? True historical Judaism means progress.

Maintains
Attitude.

A word more as to the attitude of historic Judaism to modern thought. If Hegel's last work was a course of lectures on the proofs of the existence of God; if in his lectures on religion he turned his

Modern
thought.

weapon against the rationalistic schools which reduced religion to the modicum compatible with an ordinary, worldly mind and criticise the school of Schleiermacher, who elevated feeling to a place in religion above systematic theology, we agree with him. But when he gives successive phases of religion and concludes with Christianity, the highest, because reconciliation is there in open doctrine, we cry, do justice also to the Hebrew. Is not the Hebrew's ideal God a God of mercy, a God of reconciliation? It is said, "Not forever will He contend, neither doth He retain His anger forever." That is, He will be reconciled.

We agree with much of Compté, and with him elevate womanhood, but we do not, cannot exclude woman, as he does, from public action; for besides the teachings of reverence and honor for motherhood; besides the Bible tribute to wifehood "that a good wife is a gift of God;" besides the grand tribute to womanhood offered in the last chapter of Proverbs, we produce a Deborah or a woman-president, a Huldah as worthy to give a divine message.

If Darwin and the disciples of evolution proclaim their theory, the Hebrew points to Genesis ii, 3, where it speaks of what God has created "to make," infinitive mood; "not made," as erroneously translated. But historic Judaism protests when any source of life is indicated, save in the breath of God alone.

We march in the van of progress, but our hand is always raised, pointing to God. This is the attitude of historical Judaism. And now to sum up. For the future opens before us.

First. The "separatist" thought. Genesis tells us how Abraham obeyed it. Exodus illustrates it: We are "separated from all the people upon the face of the earth." Leviticus proclaims it: "I have separated you from the peoples." "I have severed you from the peoples." Numbers illustrates it: "Behold, the people shall dwell alone." And Deuteronomy declares it: "He hath avouched thee to be His special people."

The thought began as our nation; it grew as it grew. To test its wisdom, let us ask who have survived? The 7,000 separatists who did not bend to Baal or those who did? Those who thronged Babylonian schools at Pumbeditha or Nahardea, or those who succumbed to Magian influence? The Maccabees, who fought to separate, or the Hellenists, who aped Greek or the Sectarians of their day? The Bnai Yisrael remnant, recently discovered in India, under the auspices of the Anglo-Jewish association, the discovery of Theaou-Kin-Keaou, or "people who cut out the sinew," in China, point in this direction of separation as a necessity for existence.

And who are the Hebrews of today here and in Europe, the descendants of those who preferred to keep separate, and therefore chose exile or death, or those who yielded and were baptized? The course of historic Judaism is clear. It is to keep separate.

Second. The protest thought. We must continue to protest against social, religious or political error with the eloquence of reason. Never

by the force of violence. No error is too insignificant; none can be too stupendous for us to notice. The cruelty which shoots the innocent doves for sport; the crime of duelists who risk life which is not theirs to risk, for it belongs to country, wife or mother, to child or to society; the militarism of modern nations, the transformation of patriotism, politics or service of one's country into a business for personal profit, until these and all wrongs be rectified, we Hebrews must keep separate, and we must protest.

The Protest
Thought.

And keep separate and protest we will, until all error shall be cast to the moles and bats. We are told that Europe's armies amount to 22,000,000 of men. Imagine it! Are we not right to protest that arbitration and not the rule of might should decide? Yet, let me not cite instances which render protest necessary. "Time would fail, and the tale would not be told," to quote a rabbi.

How far separation and protest constitute our historical Jewish policy is evident from what I have said. Apart from this, socially, we unite whole-heartedly and without reservation with our non-Jewish fellow citizens; we recognize no difference between Hebrew and non-Hebrew.

We declare that the attitude of historical Judaism, and, for that matter, of the reform school also, is to serve our country as good citizens, to be on the side of law and order and fight anarchy. We are bound to forward every humanitarian movement; where want or pain calls there must be answer; and condemned by all true men be the Jew who refuses aid because he who needs it is not a Jew. In the intricacies of science, in the pursuit of all that widens human knowledge, in the path of all that benefits humanity, the Jew must walk abreast with non-Jew, except he pass him in generous rivalry. With the non-Jew we must press onward, but for all men and for ourselves we must ever point upward to the Common Father of all. Marching forward, as I have said, but pointing upward, this is the attitude of historical Judaism.

March in
Forward an
Pointing U
ward.

Religiously, the attitude of historical Judaism is expressed in the creeds formulated by Maimonides, as follows:

We believe in God the Creator of all, a unity, a Spirit who never assumed corporeal form, Eternal, and He alone ought to be worshiped.

We unite with Christians in the belief that revelation is inspired. We unite with the founder of Christianity that not one jot or tittle of the law should be changed. Hence we do not accept a First Day Sabbath, etc.

We unite in believing that God is omniscient and just, good, loving and merciful.

We unite in the belief of a coming Messiah.

We unite in our belief in immortality. In these Judaism and Christianity agree.

As for the development of Judaism, we believe in change in religious custom or idea only when effected in accordance with the spirit of God's law and the highest authority attainable. But no change

Development
of Judaism.

without. Hence we cannot, and may not, recognize the authority of any conference of Jewish rabbis or ministers, unless those attending are formally empowered by their communities or congregations to represent them. Needless to add, they must be sufficiently versed in Hebrew law and lore; they must live lives consistent with Bible teachings and they must be sufficiently advanced in age so as not to be immature in thought.

And we believe, heart, soul and might, in the restoration to Palestine, a Hebrew state, from the Nile to the Euphrates—even though as Isaiah intimates in his very song of restoration, some Hebrews remain among the Gentiles.

We believe in the future establishment of a court of arbitration, above suspicion, for a settlement of nations' disputes, such as could well be in the shadow of that temple which we believe shall one day arise to be a "house of prayer for all peoples," united at last in the service of one Father. How far the restoration will solve present pressing Jewish problems, how far such spiritual organization will guarantee man against falling into error, we cannot here discuss. What if doctrines, customs and aims separate us now?

Legend.

There is a legend that when Adam and Eve were turned out of Eden or earthly paradise, an angel smashed the gates and the fragments flying all over the earth are the precious stones. We can carry the legend further.

The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of heaven, forgetting the settings and incrustations which time has added. Patience, my brothers. In God's own time, we shall, all of us, fit our fragments together and reconstruct the gates of paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in at-onement, or atonement, with God. Through the gates shall all people pass to the foot of God's throne. The throne is called by us the mercy-seat. Name of happy augury, for God's mercy shall wipe out the record of mankind's errors and strayings, the sad story of our unbrotherly actions. Then shall we better know God's ways and behold His glory more clearly, as it is written, "They shall all know Me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more." (Jer. xxxi, 34.)

Fulfilling
Destiny.

What if the deathless Jew be present then among the earth's peoples? Would ye begrudge his presence? His work in the world, the Bible he gave it, shall plead for him. And Israel, God's first born, who, as his prophets foretold, was for centuries despised and rejected of men, knowing sorrows, acquainted with grief and esteemed stricken by God for his own backslidings, wounded besides through others' transgressions, bruised through others' injuries, shall be but fulfilling his destiny to lead back his brothers to the Father. For that we were chosen; for that we are God's servants or ministers. Yes, the attitude

of historical Judaism to the world will be in the future, as in the past, helping mankind with His Bible, until the gates of earthly paradise shall be reconstructed by mankind's joint efforts, and all nations whom Thou, God, hast made, shall go through and worship before Thee, O Lord, and shall glorify Thy name!



The Outlook for Judaism.

Paper by MISS JOSEPHINE LAZARUS.



Truth Brought
to Light.

THE nineteenth century has had its surprises; the position of the Jews today is one of these, both for the Jew himself and for most enlightened Christians. There were certain facts we thought forever laid at rest, certain conditions and contingencies that could never confront us again, certain war cries that could not be raised. In this last decade of our civilization, however, we have been rudely awakened from our false dream of security—it may be to a higher calling and destiny than we had yet foreseen. I do not wish to emphasize the painful facts by dwelling on them, or even pointing them out. We are all aware of them, and whenever Jews and Christians come together on equal terms, ignoring difference and opposition and injury, it is well that they should do so. At the same time, we must not shut our eyes, nor, like the ostrich, bury our head in the sand. The situation, which is so grave, must be bravely and honestly faced, the crisis met, the problem frankly stated in all its bearings so that the whole truth may be brought to light if possible. We are a little apt to look on one side only of the shield, especially when our sense of justice and humanity is stung, and the cry of the oppressed and persecuted—our brothers—rings in our ears.

As we all know, the effect of persecution is to strengthen solidity. The Jew who never was a Jew before becomes one when the vital spot is touched. When we are attacked as Jews we do not strike back angrily, but we coil up in our shell of Judaism and intrench ourselves more strongly than before. The Jews themselves, both from natural habit and force of circumstances, have been accustomed to dwell along their own lines of thought and life, absorbed in their own point of view, almost to the exclusion of outside opinion. Indeed, it is this power of concentration in their own pursuits that insures their success in most things they set out to do. They have been content for the most part to guard the truth they hold rather than spread it. Amid

favorable surroundings and easy circumstances many of us had ceased to take it very deeply or seriously that we were Jews. We had grown to look upon it merely as an accident of birth for which we were not called upon to make any sacrifice, but rather to make ourselves as much as possible like our neighbors, neither better nor worse than the people around us. But with a painful shock we are suddenly made aware of it as a detriment, and we shrink at once back into ourselves hurt in our most sensitive point, our pride wounded to the quick, our most sacred feelings, as we believe, outraged and trampled upon.

But our very attitude proves that something is wrong with us. Persecution does not touch us; we do not feel it when we have an ideal large enough and close enough to our hearts to sustain and console us. The martyrs of old did not feel the fires of the stake, the arrows that pierced their flesh. The Jews of the olden time danced to their death with praise and song and joyful shouts of Hallelujah. They were willing to die for that which was their life, and more than life, to them. But the martyrdom of the present day is a strange and novel one, that has no grace or glory about it, and of which we are not proud. We have not chosen, and perhaps would not choose it. Many of us scarcely know the cause for which we suffer, and therefore we feel every pang, every cut of the lash. For our sake, then, and still more perhaps for those who come after us, and to whom we bequeath our Judaism, it behooves us to find out just what it means to us, and what it holds for us to live by. In other words, what is the content and significance of modern Judaism in the world today, not for us personally as Jews, but for the world at large? What power has it as a spiritual influence? And as such, what is its share or part in the large life of humanity, in the broad current and movement of the times? What actuality has it, what possible unfoldment in the future?

Not Touched
by Persecution

As the present can best be read by the light of the past, I should like briefly to review the ideas on which our existence is based and our identity sustained. Upon the background of myth, and yet in a sense how bold, how clear, stands Moses, the man of God, who saw the world aflame with Deity—the burning bush, the flaming mountain, top, the fiery cloud, leading his people from captivity, and who heard pronounced the divine and everlasting name, the unpronounceable, the ineffable I Am. In Moses, above all, whether we look upon him as semi-historic or a purely symbolic figure, the genius of the Hebrew race is typified, the fundamental note of Judaism is struck, the Word that rings forever after through the ages, which is the law spoken by God Himself, with trumpet sound, midst thunderings and lightning from heaven. Whatever of true or false, of fact or legend hangs about it, we have in the Mosaic conception, the moral ideal of the Hebrews, a code, divinely sanctioned and ordained, the absolute imperative of duty, a transcendent law laid upon man which he must perforce obey, in order that he may live. "Thou shalt, thou shalt not," hedges him around on every side, now as moral obligation and again as ceremonial or legal ordinance, and becomes the bulwark of the faith through centuries of greatness, centuries of darkness and humiliation.

Basis of Existence and Identity.

In the Hebrew writings we trace not so much the development of a people but of an idea that constantly grows in strength and purity. The petty tribal god, cruel and partisan like the gods around him, becomes the universal and eternal God, who fills all time and space, all heaven and earth, and beside whom no other power exists. Throughout nature his will is law, his fiat goes forth and the stars obey him in their course, the winds and waves, fire and hail, snow and vapors, stormy wind fulfilling his word. The lightnings do his bidding and say, "Here we are," when he commands them.

Core of the
Hebrew Con-
ception.

But not alone in the physical realm, still more is he the moral ruler of the universe, and here we come upon the core of the Hebrew conception, its true grandeur and originality, upon which the whole stress was laid, namely, that it is only in the moral sphere, only as a moral being that man can enter into relation with his Maker, and the Maker of the universe, and come to any understanding of Him. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Not through the finite limited intellect, nor any outward sense perception, but only through the moral sense do these earnest teachers bid us seek God, who reveals Himself in the law which is at once human and divine, the voice of duty and of conscience animating the soul of man. It is this breath of the divine that vitalizes the pages of the Hebrew prophets and their moral precepts. It is the blending of the two ideals, the complete and absolute identification of the moral and religious life, so that each can be interpreted in terms of the other—the moral life saturated and fed, sustained and sanctified by the divine; the religious life merely a divinely ordained morality—that it is that constitutes the essence of their teachings, the unity and grand simplicity of their ideal. The link was never broken between the human and divine, between conduct and its motives, religion and morality, nor obscured by any cloudy abstractions of theory or metaphysics. Their God was a God whom the people could understand; no mystic figure relegated to the skies, but a very present power, working upon earth, a personality very clear and distinct, very human, one might almost say, who mingled in human affairs, whose word was swift and sure, and whose path so plain to follow "that wayfaring men, though fools, should not err therein." What He required was no impossible ideal, but simply to do justice, to love mercy and walk humbly before Him. What He promised was: "Seek ye Me and ye shall live." How can one fail to be impressed by the heroic mold of these austere impassioned souls, and by the richness of the soil that gave them birth at a time when spiritual thought had scarcely dawned upon the world? The prophets were "high lights" of Judaism, but the light failed, the voices ceased and prophetism died out.

In order that Israel should survive, should continue to exist at all in the midst of the ruins that were all around it, and the darkness upon which it was entering, it was necessary that this close, eternal

organization, this mesh and network of law and practice of regulated usage covering the most insignificant acts of life, knitting them together as with nerve and sinew, and invulnerable to any catastrophe from without, should take the place of all external prop and form of unity. The whole outer framework of life fell away. The kingdom perished, the temple fell, the people scattered. They ceased to be a nation, they ceased to be a church, and yet, indissolubly bound by these inevitable chains, as fine as silk, as strong as iron, they presented an impenetrable front to the outside world; they became more intensely national, more exclusive and sectarian, more concentrated in their individuality than they had ever been before. The Talmud came to reinforce the Pentateuch, and Rabbinism intensified Judaism, which thereby lost its power to expand its claim to become a universal religion, and remained the prerogative of a peculiar people.

Prerogative
of a Peculiar
People.

With fire and sword the Christian era dawned for Israel. Jerusalem was besieged, the temple fired, the holy mount in flames and a million people perished, a fitting prelude to the long tragedy that has not ended yet, the martyrdom of eighteen centuries. Death in every form, by flood, by fire and with every torture that could be conceived, leaving a track of blood through history—the crucified of the nations. Strangers and wanderers in every age and every land, calling no man friend and no spot home. With all the ignominy of the Ghetto, a living death. Dark, pitiable, ignoble destiny! Magnificent, heroic, unconquerable destiny, luminous with self-sacrifice, unwritten heroism, devotion to an ideal, a cause believed in and a name held sacred! But destiny still unsolved; martyrdom not yet swallowed up in victories.

In our modern rushing days life changes with such swiftness that it is difficult even to follow its rapid movement. During the last hundred years Judaism has undergone more modification than during the previous thousand years. The French revolution sounded a note of freedom so loud, so clamorous, that it pierced the Ghetto walls and found its way to the imprisoned souls. The gates were thrown open, the light streamed in from outside, and the Jew entered the modern world. As if by enchantment, the spell which had bound him, hand and foot, body and soul, was broken, and his mind and spirit, released from thrall, sprang into rebirth and vigor. Eager for life in every form and in every direction, with unused pent-up vitality he pressed to the front and crowded the avenue where life was most crowded, thought and action most stimulated. And in order to this movement, naturally and of necessity, he began to disengage himself from the toils in which he was involved; to unwind himself, so to speak, from fold to fold, of outworn and outlandish custom. Casting off the outer shell or skeleton, which, like the bony covering of the tortoise, serves as armor at the same time that it impedes all movement and progress, as well as inner growth, Judaism thought to revert to its original type, the pure and simple monotheism of the early days, the simple creed that right is might, the simple law of justice among men. Divested of its spiritual mechanism, absolutely without myth or dogma of any

Modification
During the
Past Century.

kind, save the all-embracing Unity of God, taxing so little the credulity of men, no religion seemed so fitted to withstand the storm and stress of modern thought, the doubt and 'skepticism of a critical and scientific age that has played such havoc with time honored creeds.

And having rid himself, as he proudly believed, of his own superstitions, naturally the Jew had no inclination to adopt what he looked upon as the superstitions of others. He was still as much as ever the Jew, as far as ever removed from the Christian standpoint and outlook, the Christian philosophy and solution of life. Broad and tolerant as either side might consider itself, there was a fundamental disagreement and opposition, almost a different makeup, a different caliber and attitude of soul, fostered by centuries of mutual alienation and distrust. To be a Jew was still something special, something inherent, that did not depend upon any external conformity or non-conformity, any peculiar mode of life. The tremendous background of the past, of traditions and associations so entirely apart from those of the people among whom they dwelt, threw them into strong belief. They were a marked race always, upon whom an indelible stamp was set, a nation that cohered not as a political unit, but as a single family, through ties the most sacred, the most vital and intimate, of parent to child, of brother and sister, bound still more closely together through a common fate of suffering. And yet they were everywhere living among Christians, making part of Christian communities and mixing freely among them for all the business of life, all material and temporal ends.

A Marked
Race Always,

Thus the spiritual and secular life which had been absolutely one with the Jew grew apart in his own sphere as well as in his intercourse with Christians; the divorce was complete between religion and the daily life. In his inmost consciousness, deep down below the surface, he was still a Jew. The outer world allured him, and the false gods whom the nations around him worshiped: Success, Power, the Pride of Life and of the Intellectual. He threw himself full tilt into the arena where the clash was loudest and the press thickest, the struggle keenest to compete and outstrip one another, which we moderns call life. And his faculties were sharpened to it, and in his eagerness he forgot his proper birthright. He, the man of the past, became essentially the man of today, with interest centered on the present, the actual; with intellect set free to grapple with the problems of the hour and solve them by its own unaided light. Liberal, progressive, humanitarian he might become, but always along human lines; the link was gone with any larger, more satisfying and comprehensive life. Religion had detached itself from life, not only in its trivial everyday concerns, but in its highest aims and aspirations.

And here was just the handle, just the grievance for their enemies to seize upon. Every charge would fit. Behold the Jew! Every cry could shape itself against them, every class could take alarm and every prejudice go loose. And hence the Proteus form of anti-Semitism. Wherever the social conditions are most unstable, the equilibrium most threatened and easily disturbed, in barbarous Russia, liberal France

and philosophic Germany, the problem is most acute; but there is no country now, civilized or uncivilized, where some echo of it has not reached; even in our own free-breathing America some wave has come to die upon our shores.

What answer have we for ourselves and for the world in this, the trial hour of our faith, the crucial test of Judaism? We, each of us, must look into our own hearts and see what Judaism stands for in that inner shrine, what it holds that satisfies our deepest need, consoles and fortifies us, compensates for every sacrifice, every humiliation we may be called upon to endure, so that we count it a glory, not a shame, to suffer. Will national or personal loyalty suffice for this, when our personality is not touched, our nationality is merged? Will pride of family or race take away the sting, the stigma? Lo! We have turned the shield and persecution becomes our opportunity. "Those that were in darkness upon them the light hath shined." What is the meaning of this exodus from Russia, from Poland, these long black lines crossing the frontiers or crushed within the pale, the "despised and rejected of men," emerging from their Ghettos, scarcely able to bear the light of day? Many of them will never see the promised land, and for those who do, cruel will be the suffering before they enter, long and difficult will be the task and process of assimilation and regeneration.

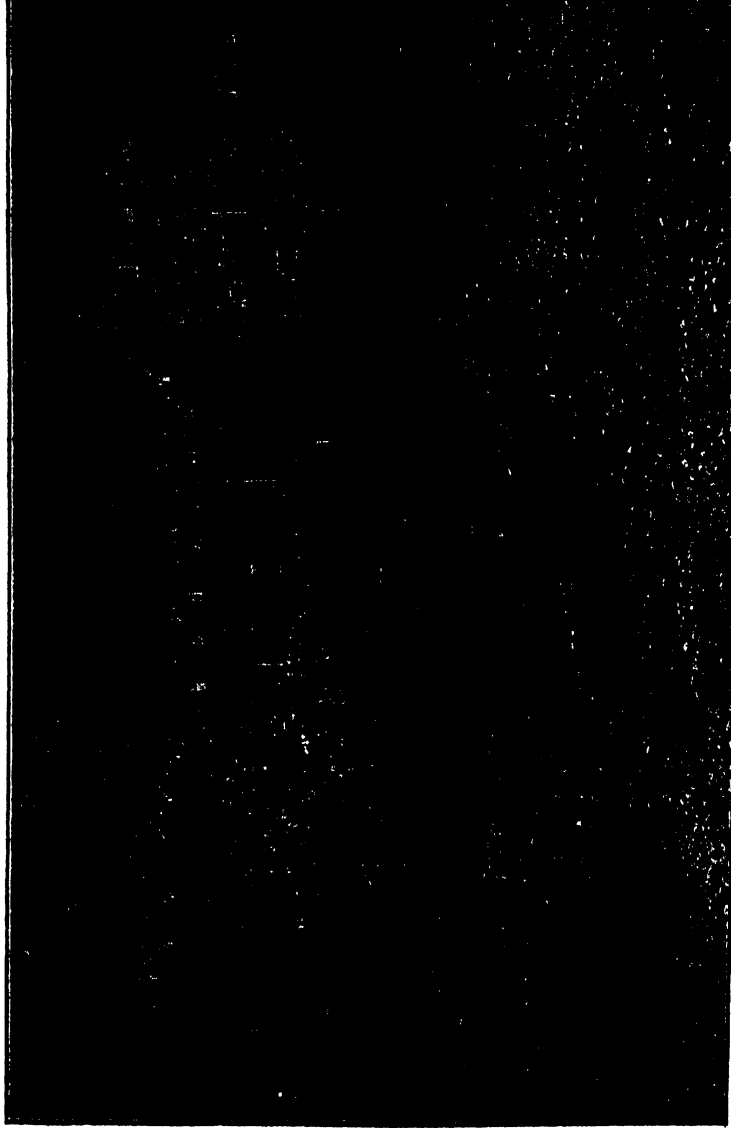
Crucial Test
of Judaism.

But for us, who stand upon the shore in the full blessed light of freedom and watch at last the ending of that weary pilgrimage through the centuries, how great the responsibility, how great the occasion, if only we can rise to it. Let us not think our duty ended when we have taken in the wanderers, given them food and shelter and initiated them into the sharp daily struggle to exist, upon which we are all embarked; nor yet guarding their exclusiveness, when we leave them to their narrow rites and limiting observance, until, breaking free from these, they find themselves, like their emancipated brethren elsewhere, adrift on a blank sea of indifference and materialism.

If Judaism would be anything in the world today it must be a spiritual force. Only then can it be true to its special mission, the spirit not the letter of its truth. Away, then, with all the Ghettos and with spiritual isolation in every form, and let the "spirit blow where it listeth." The Jew must change his attitude before the world and come into spiritual fellowship with those around him. John, Paul, Jesus Himself, we can claim them all for our own. We do not want "missions" to convert us. We cannot become Presbyterians, Episcopalians, members of any dividing sect, "teaching for doctrines the opinions of men." Christians, as well as Jews, need the larger unity that shall embrace them all—the unity of the spirit, not of doctrine.

Mankind at large may not be ready for a universal religion, but let the Jews with their prophetic instinct, their deep, spiritual insight, set the example and give the ideal. The world has not yet fathomed the secret of its redemption, and "salvation may yet again be of the

Jews." The times are full of signs. On every side there is a call, a challenge and awakening. What the world needs today, not alone the Jews, who have borne the yoke, but the Christians who bear Christ's name and persecute and who have built up a civilization so entirely at variance with the principles He taught—what we all need, Gentiles and Jews alike, is not so much "a new body of doctrine," as Claude Montefiore suggests, but a new spirit put into life which shall refashion it upon a nobler plan and consecrate it anew to higher purpose and ideals. Science has done its work, clearing away the deadwood of ignorance and superstition, enlarging the vision and opening out the path. Christians and Jews alike, "have we not all one Father? Hath not one God created us?" Remember to what you are called, you who claim belief in a living God who is a spirit, and who, therefore, must be worshiped "in spirit and in truth," not with vain forms and with meaningless service, nor yet in the world's glittering shapes, the work of men's hands or brains, but in the ever-growing, ever-deepening love and knowledge of His truth and its showing forth to men. Once more let the Holy Spirit descend and dwell among you, in your life today, as it did upon your holy men, your prophets of the olden times, lighting the world as it did for them with that radiance of the skies; and so make known the faith that is in you, "For by their fruits ye shall know them."



Gate of Damascas, Jerusalem.

The Voice of the Mother of Religions on the Social Question.

Paper by RABBI H. BERKOWITZ, D. D., of Philadelphia.



IN this assembly of so many of her spiritual children, in the midst of the religions which have received from her nurture and loving care, Judaism, the fond mother may well lift up her voice and be heard with reverent and affectionate attention. It has been asked: "What has Judaism to say on the social question?"

From earliest days she has set the seal of sanctity on all that question involves. From the very first she proclaimed the dignity, nay, the duty of labor by postulating God, the Creator, at work and setting forth the divine example unto all men for imitation, in the command: "Six days shalt thou labor and do all thy work." Industry is thus hallowed by religion, and religion in turn is made to receive the homage of industry in the fulfillment of the ordinance of Sabbath rest. Judaism thus came into the world to live in the world, to make the world more heavenly. Though aspiring unto the heavens she has always trod firmly upon the earth, abiding with men in their habitations, ennobling their toils, dignifying their pleasures. Through all the centuries of her sorrowful life she has steadfastly striven with her every energy to solve, according to the eternal law of the eternally righteous, every new phase of the ever recurring problems in the social relationships of men.

When the son of Adam, hiding in the dismal covert of some primeval forest, heard the accusing voice of conscience in bitter tones upbraiding him he defiantly made reply: "Am I my brother's keeper?" then the social conflict began. To the question then asked Judaism made stern reply in branding with the guilt mark of Cain every transgression of human right. From then until now unceasingly through all the long and trying centuries she has never wearied in lifting up

The Social
Conflict.

her voice to denounce wrong and plead for right, to brand the oppressor and uplift the oppressed. Pages upon pages of her Scriptures, folio upon folio of her massive literature, are devoted to the social question in its whole broad range and full of maxims, precepts, injunctions, ordinances and laws aiming to secure the right adjustment of the affairs of men in the practical concerns of every day.

In the family, in the community, in the state, in all the forms of social organization, inequalities between man and man have arisen which have evoked the contentions of the strong and the weak, the rich and the poor, the high and the low. Against the iniquity of self-seeking Judaism has ever protested most loudly and none the less so against the errors and evils of an unjust self-sacrifice. "Love thyself," she says, "this is natural, this is axiomatic, but remember it is never of itself a moral injunction. Egoism as an exclusive motive is entirely false, but altruism is not therefore exclusively and always right. It likewise may defeat itself, may work injury and lead to crime. The worthy should never be sacrificed for the unworthy. It is a sin for you to give your hard earned money to a vagabond and thus propagate vice, as much as it is sinful to withhold your aid from the struggling genius whose opportunity may yield to the world undreamed-of benefits."

A Prime
Characteristic.

In this reciprocal relation between the responsibility of the individual for society, and of society for the individual, lies one of Judaism's prime characteristics. She has pointed the ideal in the conflict of social principles by her golden precept, "Thou shalt love thy neighbor as thyself—I am God." (Leviticus xix, 18.) According to this precept she has so arranged the inner affairs of the family that the purity, the sweetness and tenderness of the homes of her children have become proverbial.

"Honor thy father and thy mother" (Ex. xx, 12).

"The widow and the orphan thou shalt not oppress" (Ex. xxii, 22).

"Before the hoary head shalt thou rise and shalt revere the Lord thy God" (Lev. xix, 32).

"And thou shalt teach them diligently unto thy children" (Deut. vi, 7).

These, and hundreds of like injunctions, have created the institutions of loving and tender care which secure the training and nurture, the education and rearing of the child, which sustain the man and the woman in rectitude in the path of life, and with the staff of a devout faith guide their downward steps in old age to the resting place "over which the star of immortality sheds its radiant light."

Judaism sets education before all things else and knows but one word for charity—Zedakah, *i. e.*, Justice. She has made the home the basis of the social structure, and has sought to supply the want of a home as a just due to every creature, guarding each with this motive, from the cradle to the grave. With her sublime maxim, "Love thy neighbor as thyself—I am God," Judaism set up the highest ideal of society as a human brotherhood under the care of a divine Fatherhood.

According to this ideal Judaism has sought, passing beyond the environments of the family, to regulate the affairs of human society at large. "This is the book of the generations of men"—was the caption of Genesis, indicating as the Rabbins taught, that all men, without distinction of race, caste or other social difference, are entitled to equal rights as being equally the children of one Creator. The social ideal was accordingly the sanctification of men unto the noblest in the injunction to the "priest-people:" "Holy shall ye be, for I, the Lord your God, am holy." (Ex. xix, 22.)

The freedom of the individual was the prime necessary consequence of this precept. Grandly and majestically the Mosaic legislation swept aside all the fallacies which had given the basis to the heartless degradation of man by his fellow man. Slavery stood forever condemned when Israel went forth from the bondage of Egypt. Labor then for the first time asserted its freedom, and assumed the dignity which at last the present era is vindicating with such fervor and power. Judaism established the freedom to select one's own calling in life irrespective of birth or other conditions. For each one a task according to his capacities was the rule of life. The laborer was never so honored as in the Hebrew commonwealth. The wage system was inaugurated to secure to each one the fruits of his toil. It was over the work of the laboring man that the master had control, not over the man. Indeed the evils of the wage system were scrupulously guarded against in that the employer was charged by the law as by conscience to have regard for the physical, moral and spiritual well being of his employees and their families.

Freedom of
the individual.

To the solution of all the problems, which under the varying conditions of the different lands and different ages, always have arisen and always will arise the Jewish legislation in its inception and development affords an extraordinary contribution. It has studiously avoided the fallacies of the extremists of both the communistic and individualistic economic doctrines. Thus it was taught: He that saith, "What is mine is thine and what is thine is mine" (communism), he is void of a moral concept. He that saith, "What is mine is mine and what is thine is thine," he has the wisdom of prudence. But some of the sages declare that this teaching too rigidly held oft leads to barbarous cruelties. He that saith, "What is mine is thine and what is thine shall remain thine," he has the wisdom of the righteous. He that says that, "What is mine is mine and what is thine is also mine," he is utterly Godless. (Pirque Aboth, v, 12.)

Judaism has calmly met the wild outbursts of extremists of the anti-poverty nihilistic types with the simple confession of the fact which is a resultant of the imperfections of human nature: "The needy will not be wanting in the land." (Deut. xv, 11.) The brotherly care of the needy is the common solicitude of the Jewish legislatures and people in every age. Their neglect or abuse evokes the wrath of prophet, sage and councillor with such a fury that even today none but the morally dead can withstand their eloquence. The effort of

all legislation and instruction was directed to a harmonization of these two extremes.

The Common
Welfare.

The freedom of the individual was recognized as involving the development of unlike capacities. From this freedom all progress springs. But all progress must be made, not for the selfish advantage of the individual alone, but for the common welfare, "That thy brother with thee may live." (Lev. xxv, 36.) Therefore, private property in land or other possessions was regarded as only a trust, because everything is God's, the Father's, to be acquired by industry and perseverance by the individual, but to be held by him only to the advantage of all.

To this end were established all the laws and institutions of trade, of industry, and of the system of inheritance, the code of rentals, the jubilee year that every fiftieth year brought back the land which had been sold into the original patrimony, the seventh or Sabbatical year, in which the lands were fallow, all produce free to the consumer, the tithings of field and flock, the loans to the brother in need without usury, and the magnificent system of obligatory charities, which still hold the germ of the wisdom of all modern scientific charity. "Let the poor glean in the fields" (Lev. xix, 10), and gather through his own efforts what he needs, *i. e.*, give to each one not support, but the opportunity to secure his own support.

A careful study of these Mosaic-Talmudic institutions and laws is bound more and more to be recognized as of untold worth to the present in the solution of the social question. True, these codes were adapted to the needs of a peculiar people, homogeneous in character, living under certain conditions and environments which probably do not now exist in exactly the same order anywhere. We cannot use the statutes, but their aim and spirit, their motive and method we must adopt in the solution of the social problem even today. Consider that the cry of woe which is ringing in our ears now was never heard in Judea. Note that in all the annals of Jewish history there are no records of the revolts of slaves such as those which afflicted the world's greatest empire, and under Spartacus threatened the national safety, nor any uprisings like those of the Plebeians of Rome, the Demoi of Athens, or the Helots of Sparta; no wild scenes like those of the Paris Commune; no procession of hungry men, women and children crying for bread, like those of London, Chicago and Denver. Pauperism, that specter of our country, never haunted the ancient land of Judea. Tramps were not known there.

Because the worst evils which afflict the social body today were unknown under the Jewish legislation, we may claim that we have here the pattern of what was the most successful social system that the world has ever known. Therefore does Judaism lift up her voice and call back her spiritual children, that in her bosom they may find comfort and rest. "Come back to the cradle of the world, where wisdom first spake," she cries, "and learn again the message of truth that for all times and unto all generations was proclaimed through Israel's

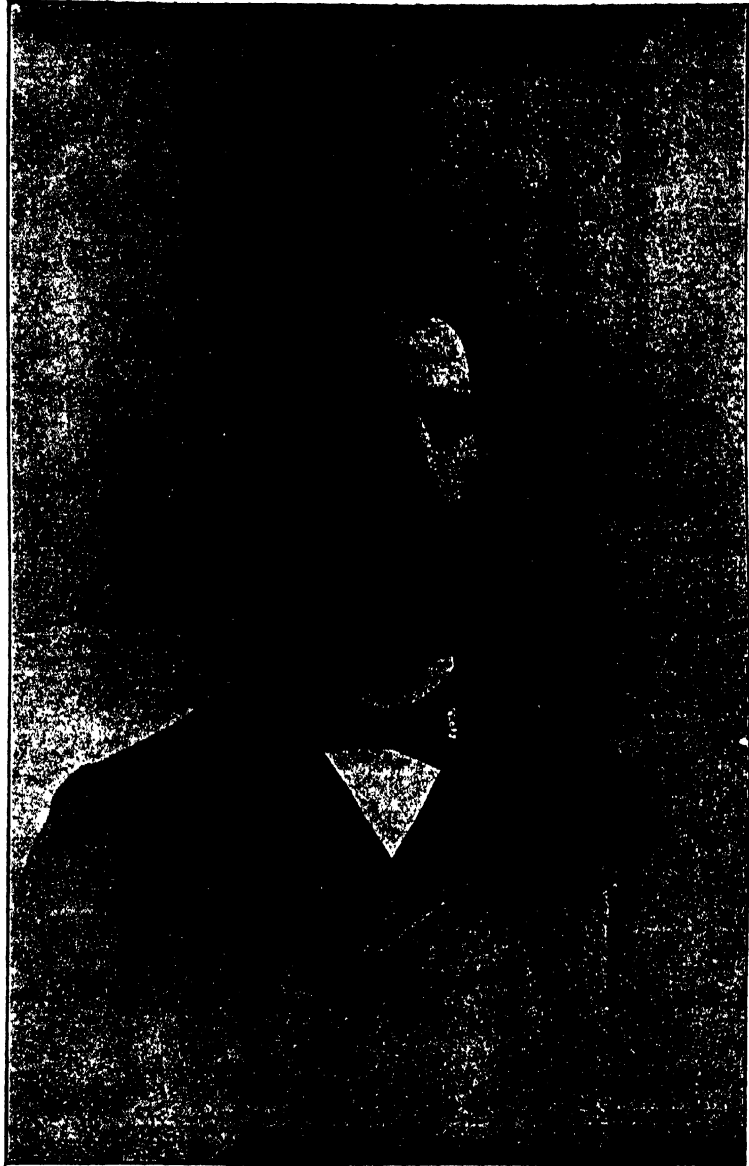
precept, 'Love thy neighbor as thyself, for I am God.'" (Lev. xix, 18.)

The hotly contested social questions of our civilization are to be settled neither according to the ideas of the capitalist nor those of the laborer; neither according to those of the socialist, the communist, the anarchist or the nihilist; but simply and only according to the eternal laws of morality of which Sinai is the loftiest symbol. The guiding principles of all true social economy are embodied in the simple lessons of Judaism. As the world has been redeemed from idolatry and its moral corruption by the vital force of Jewish ideas so can it likewise be redeemed from social debasement and chaos.

Character is the basic precept of Judaism. It claims as the modern philosopher declares (Herbert Spencer) that there is no political alchemy by which you can get golden conduct out of leaden instincts. Whatever the social system it will fail unless the conscience of men and women are quick to heed the imperative orders of duty and to the obligations and responsibilities of power and ownership. The old truth of righteousness so emphatically and rigorously insisted on from the first by Judaism must be the new truth in every changing phase of economic and industrial life. Only thus can the social questions be solved. In her insistence on this doctrine Judaism retains her place in the van of the religions of humanity.

Character the
Basic Precept.

Let the voice of the mother of religions be heard in the parliament of all religions. May the voice of the mother not plead in vain. May the hearts of the nations be touched and all the unjust and cruel restrictions of ages be removed from Israel in all lands, so that the emancipated may go in increasing colonies back to the native pursuits of agriculture and the industries so long denied them. May the colonies of the United States of America, Argentine and Palestine be an earnest to the world of the purity of Israel's motives; may the agricultural and industrial schools maintained by the Alliance Israelite Universelle, the Baron de Hirsch Trust and the various Jewish organizations of the civilized world from Palestine to California, prove Israel's ardor for the honors of industry; may the wisdom of her schools, the counsel of her sages, the inspiration of her lawgivers, the eloquence of her prophets, the rapture of her psalmists, the earnestness of all her advocates, increasingly win the reverent attention of humanity to, and fix them unswervingly upon the everlasting laws of righteousness which she has set as the only basis for the social structure.



Rabbi Joseph Silverman, New York.

Errors About the Jews.

Paper by RABBI JOSEPH SILVERMAN, of New York.



UMAN life has often seemed to be a "Comedy of Errors." Each generation is busy correcting the mistakes of the previous one, and, at the same time, making others for the next generation to correct. History is only, as it were, a record of the world's mistakes.

There would be no science, if God had revealed the whole truth to mankind. We are constantly groping in the dark. Every doctrine which today is a fact, becomes merely a theory tomorrow; the next day, a myth. All is mystery; there is scarcely any truth, save the false; any right, save the wrong. Knowledge is only opinion based upon facts, and most opinions are errors, or will be tomorrow.

One of the keenest and most injurious evils that can befall a man or a people is to be misunderstood, perhaps worse is to be misrepresented. The individual who has experienced both knows both the vital sufferings that were his. To worship truth and to be accused of falsehood; to be religiously virtuous and be charged with vice; to aspire to heaven and, by the world, be consigned to purgatory; to be robbed of one's identity and be clad in the garb of another, of an inferior being; to see one's principles distorted, every motive questioned; one's words misquoted, every act misunderstood; one's whole life misrepresented, and made a caricature in the eyes of all men, without the power of redress, is to suffer all the unmitigated pangs of inner mortification. You breathe the air, you see the world, you live; but the air is poison, the world a snare, and life a delusion. Those are not the greatest martyrs who died for any cause; but those who have lived and struggled in a world which not only did not believe or trust in them, but filched from them every blessed endowment and acquired virtue.

The Greatest
Martyrs.

If any one were to attempt to analyze the character of the Jew on

Paradoxes
About the Jew.

the basis of what has been said about him in history (so called), in fiction, or other forms of literature, both prose and poetry, he would find himself confused and baffled, and would be compelled to give up his task in despair. The greatest paradoxes have been expressed about the Jew. The vilest of vices and crimes, as well as the greatest of virtues have been attributed to him. Pictures of him have been painted as dark as Barabbas and as light as Mordecai, while between the two may be found every shade of wickedness and goodness.

There can be no doubt but that many errors and misconceptions about the Jew can be traced to this source. The opinions of the world are to a great extent formed by what men read in history or fiction, in any form of prose or poetry. In this way so great an injustice has been done to the Jew that it will be impossible for mankind ever to rectify it or atone therefor. To cite but one example out of an infinite number, I refer to Shakespeare's portrayal of the Jew in his character of Shylock. This picture is untrue in every heinous detail. The Jew is not revengeful as Shylock. Our very religion is opposed to the practice of revenge, the "lex talionis" having never been taken literally, but interpreted to mean full compensation for injuries. The Jew, in all history, is never known to have exacted a pound of human flesh cut from the living body as forfeit for a bond. Such was an ancient Roman practice. Shylock can be nothing more than a caricature of the Jew, and yet the world has applauded this abortion of literature, this contortion of the truth more than the ideal portrait which Lessing drew of Israel in his "Nathan, the Wise."

If any one coming from another world were to inquire of the inhabitants of this world regarding the character of the Jew, their beliefs and practices, he would obtain the most incongruous mixture of opinions. A dense ignorance exists about the Jews regarding their social and domestic life, their history and literature, their achievements and disappointments, their religion, ideals and hopes. And this ignorance is not confined merely to ordinary men but prevails also among scholars. Ovid, Tacitus, Shakespeare, Voltaire and Renan, most heathen and Christian writers, have been guilty of entertaining, and, what is more culpable, of disseminating erroneous ideas about the descendants of ancient Israel.

"In regard to the Jews," says George Elliot, "it would be difficult to find a form of bad reasoning about them which had not been heard in conversation or been admitted to the dignity of print, but the neglect of resemblances is a common property of dullness which invites all the various points of view, the prejudiced, the puerile, the spiteful and the abysmally ignorant. Our critics have always overlooked our resemblances to them (the Jews) in virtue; have, in fact, denounced in Jews the same practices which they admired in themselves."

There is no doubt but that prejudice against the Jews is as much a cause of ignorance and false reasoning as a result therefrom.

When I sometimes hear or read a certain class of opinions concerning the Jews, I am reminded of an anecdote about Bishop Brooks.

He attended a meeting in England, at which an Englishman declared, "All Americans are narrow minded and illiberal. They are in spirit, just as in body, small, dwarfed and pigmy." The late Bishop Brooks then arose in all the majesty of his colossal stature, and called out in his stentorian voice, "And here is one of those American dwarfs."

Modern Jews
Not Entirely
Hebraic in
Race.

For the sake of completeness I will speak of the error ordinarily committed of referring to the Jew as a particular race. Hebrew is the name of an ancient race from which the Jew is descended, but there have been so many admixtures to the original race that scarcely a trace of it exists in the modern Jews. Inter-marriage with Egyptians, the various Canaanitish nations, the Midianites, Syrians, etc., are frequently mentioned in the Bible. There have also been additions to the Jews by voluntary conversions such as that in the eighth century, of Bulan, prince of the Chasars and his entire people. We can, therefore, not be said to be a distinct race today.

We form no separate nation and no faction of any nation. Nor is there any general desire to return to Palestine and resurrect the ancient nationality. We can only look with misgiving, rather with indifference, upon any organized effort undertaken by fanatic believers who are deeply concerned in the fulfillment of certain Biblical prophecies. They overlook the fact that those prophecies have either already been, or need never be, fulfilled.

We form merely an independent religious community and feel keenly the injustice that is done us when the religion of the Jew is singled out for aspersion, whenever such a citizen is guilty of a misdemeanor. Jew is not to be used parallel with German, Englishman, American, but with Christian, Catholic, Protestant, Buddhist, Mohammedan or Atheist.

Over fifty years ago the late Isaac D'Israeli wrote that "the Jewish people are not a nation, for they consist of many nations; they are Russian, English, French, or Italian, and, like the chameleon, reflect the color of the spot they rest on. They are like the waters running through the countries tinged in their course with all the varieties of the soil where they deposit themselves."

An eminent Jewish divine, in a spirit of indignation at some harsh criticism cast upon the Hebrew nation, so called, asked: "If we are a separate nation, where is our country; where, our laws; where, our armies; where, our courts of justice; where, our flag?" To this question the critic made no reply. But we, here in congress assembled, can unitedly answer: "The land of our nativity, or of our adoption, is our country. Its laws we obey; in its armies we find our comrades; by the decision of its courts we abide; under its flag we seek protection, and for it we are ready to sacrifice our substance and our lives and to pledge our sacred honor."

We are, furthermore, often charged with exclusiveness and clanishness, with having only narrow, tribal aspirations, and with being averse to breaking down social barriers. Few outside of that inner close circle that is to be met in the Jewish home, or social group; know

Domestic
Happiness and
Social Virtues.

aught of the Jew's domestic happiness and social virtues. If there is any clannishness in the Jew, it is due not to any contempt for the outside world, but to an utter abandon to the charm of home and the fascination of confreres in thought and sentiment.

However, if there is a remnant of exclusiveness in the Jews of today, is he to blame for it? Did he create the social barrier? We must agree with Mr. Zangwil when he says: "People who have been living in a Ghetto for a couple of centuries are not able to step outside merely because the gates are thrown down, or to efface the brands on their souls by putting off the yellow badges. The isolation from without will have come to seem the law of their being." (*Children of the Ghetto*, i, 6.)

None is more desirous of fraternity than the Jew, but he will not gain it at the loss of his manhood. He will not accept fraternity as a patronage, but would rather claim it as a simple matter of equality. That is a point which our critics and detractors do not understand. Again, if the Jew is exclusive, it is due to the fact that while he is willing to come to any truce for brotherhood, he declines to do so and be regarded as legitimate prey for religious conquest. And that is a point which the missionaries cannot understand.

The fact that Jews are, as a rule, averse to intermarriage with non-Jews has been quoted in evidence of Jewish exclusiveness. Two errors seem to underlie this false reasoning. The one that Judaism directly interdicts intermarriage with Christians, and the other that the Jewish church disciplines those who are guilty of such an act. The Mosaic law, at best only forbade intermarriage with the seven Canaanitish nations and, though the only justifiable inference would be that this interdiction applies also to heathens, still by rabbinical forms of interpretation it has been made to apply also to Christians. The historical fact is that the Roman Catholic council held at Orleans, in 533 A.C. E., first prohibited Christians to intermarry with Jews. This decree was later enforced by meting out the penalty of death to both parties to such a union. Jewish rabbis, then, as a matter of self-protection, interdicted the practice of intermarriage. And though today, men are free to act according to their tastes, there exists on the part of the Jew as much repugnance to intermarriage as on the part of the Christian. Such ties are, as a rule, not encouraged by the families of either side, and for very good cause. And even if there exists on the part of the Jew a greater aversion to intermarriage, this cannot and should not be charged to a desire for clannishness or exclusiveness, but rather to those natural barriers that separate Jewish from Christian society.

It is not my purpose, at present, to lay the blame for the creation or continuance of such barriers, but only to submit that social ostracism, as that term is understood today, has never in any form been undertaken by Jews. A sense of just pride even constrains me from strongly protesting against the social ostracism that, at times, manifests itself against the Jew. I desire here to merely point out the error that seems to inspire it, namely, the grievous error that ostracism is sup-

posed to purify the one side of all objectionable characters, and to stamp all ostracised as the outcast of the earth. We are familiar with that false logic that infers a broad generality from a few isolated particulars, which imputes the sins of an individual to the class of which he may be a member, which charges the misdemeanor of one upon a whole people, which condemns a religion because of the wickedness of a few hypocrites, which punishes the guilty with the innocent. And it is such fallacious reasoning that is time and again applied to Jews, with this exception that the virtues of a Montefiore or a Baron de Hirsch are not generalized in the same manner. We are convinced that Jews who have outlived the terrors of the Inquisition will be able to live down all abuse, all false reasoning, and maintain the majesty of their manhood even outside the charmed circle of self-appointed censors of social life. But we must protest against the error which mistakes ostracism for exclusiveness. In this case the latter is a virtue, the former a vice, a crime. Let the verdict of history say who is guilty?

Able to Live
Down all
Abuse.

We have even been charged with exclusiveness in our religion, so little is our practice known. I have myself been lately asked by a lady who makes some pretense to education, whether she could not go to the synagogue in order to see the offering of animal sacrifices and the burning of incense. She had supposed that the Jewish religion was a secret, mysterious rite, to witness which was only the privilege of the initiated. Frequently we are asked whether non-Jews are permitted to enter a Jewish house of worship. Error and misrepresentation about Judaism are common. A Christian divine once remarked that the offering of the Paschal lamb in the synagogue, at this very day, contains a sublime picture of the transfiguration of Christ. And recently in New York (and perhaps in other cities also), a missionary was giving performances in Christian churches, showing how the Jews still offer the Paschal lamb. If such gross errors and misrepresentations are current and are taught in this country with the connivance of men in authority who know better, it is not difficult to understand how benighted peasants in Europe can be made to believe that Jews use the blood of Christian children at the Passover services, and how such monstrous calumnies could rouse the prejudice and vengeance of the ignorant masses.

So little is Judaism understood by even educated men outside of our ranks, that it is commonly believed that all Jews hold the same form of faith and practice. Here the same error of reasoning is used to which reference has already been made, in speaking of the character of the Jew as an individual and as a class. Because some Jews still believe in the coming of a personal Messiah, or in bodily resurrection, or in the establishment of the Palestinian kingdom, the inference is at once drawn by many, that all Jews hold the same belief. Very little is known by the populace of the several schisms in modern Judaism denominated as Orthodox, Conservative, Reform and Radical. It is not my province to speak exhaustively of these sects, and it must suf-

fice to merely remark here that Orthodox Judaism believes in carrying out the letter of the ancient Mosaic code as expounded by the Talmudic rabbis; that Reform Judaism seeks to retain the spirit only of the ancient law, discarding the absolute authority of both Bible and Talmud, making reason and modern demands paramount; that Conservatism is merely a moderate Reform, while Radicalism declares itself independent of established forms, clinging mainly to the ethical basis of Judaism.

Reformed Judaism.

Reform Judaism has been the specially favored subject of misunderstanding and of ignorance. Recently an eminent Christian divine of St. Louis objected to extending an invitation to a Reform rabbi to lecture before the Ministers' Association, on the plea that "All Reform Jews are infidels." A still grosser piece of ignorance is the identification of Reform Judaism with Unitarianism. As scholarly and finished a writer as Frances Power Cobbe, in a recent article on "Progressive Judaism," made bold to show her extreme interest in this Reform movement, believing it to evidence a breaking up of Judaism altogether and a turning toward Christianity. Far from breaking up Judaism, Reform has strengthened it in many ways and retained in the fold those who would have gone over, not to Christianity, but to Atheism. Judaism can never tend toward Christianity, in any sense, notably to Unitarianism; the latter rather is gradually breaking away from Christianity and tending toward Jewish belief. For the present, however, Reform Judaism still stands opposed to even the most liberal Unitarians and protests against hero worship, against a second revelation and the necessity of a better code of ethics than the one pronounced by Moses and the prophets.

To prevent the inference that Judaism is no positive quantity and that there are irreconcilable differences dividing the various sects, I will say that all Jews agree on essentials and declare their belief in the Unity and Spirituality of God, in the efficacy of religion for spiritual regeneration and for ethical improvement, in the universal law of compensation according to which there are reward and punishment, either here or hereafter, in the final triumph of truth and fraternity of all men. It may be briefly stated that the decalogue forms the constitution of Judaism. According to Moses, the prophets and the historical interpretation of Judaism, whoever believes and practices the "ten commandments" is a Jew.

Errors about the Jew pertain not only to questions of race and nationality, not only to his individual, domestic and social character, not only to his religion, but also to his inherent power to resist the condemnation and opposition of an evil enemy and his persistent existence in spite of the destructive forces of a hostile world. The very fact that after so many fruitless efforts to destroy the Jew by persecution and inquisition, similar efforts are still put forth, only proves that the invincibility of Israel has ever been, and is still underestimated. It is a fact that the cause of the Jew is strengthened in times of persecution. When the hand of the oppressor is felt, the oppressed band

together encourage one another, become more faithful to their God, firmer in their conviction and more zealous in behalf of their religion. It has been said that martyrdom is the seed of the church. This is no less true of Judaism. The very means adopted to destroy it have only plowed up the fallow land and planted a stronger faith. Persecution against any religion is a wanton error, a monstrous blasphemy.

The very traducers and persecutors of the Jews are the real enemies of Christianity. Russia has set Christianity one or two centuries backward. Anti-Semitic agitation in Germany will have a similar result. The church is committing a monumental blunder in conniving at this nineteenth century outrage and must sooner or later be overtaken by her Nemesis. The church should in her own interest, in the name of her own principles and teachings, rise up in arms against unholy Russia and unrighteous Germany.

Real Enemies of Christianity.

When persecution had done its work to no avail, when inquisition failed to make any impression on the Jew in order to induce him to leave his brethren, detraction and ostracism were resorted to in order to weaken the hold of the Jew upon his co-religionists. We have already referred to some forms of this persecution and wish to add that Jews were falsely charged with having poisonous wells, with having spread contagious diseases and been the cause of the black death and every public calamity. Strenuous efforts have also been made to impair their commercial relations with the world. Jews have been condemned as a people of usurers, of avaricious money-lenders, as consumers in contradiction to producers. "In the Middle Ages," says Lady Magnus (*Outlines of Jewish History*), "'Jew' meant to the popular mind nothing more than money-lender. Men spoke of having their 'Jews,' as we speak of having our grocers and druggists. Each served a particular purpose and was primarily regarded in connection with that service. The real reason was never recognized by popular judgment, and the rude peasant of medieval Europe firmly believed that the Jew amassed more money than those about him, not because he was more industrious or more frugal, but because he was meaner, trickier, more deceitful, and, if necessary, positively dishonest." Whatever may be the reprehensible practice of individuals, such an aspersion does not apply to the Jewish character, Jewish teachings, both in Scripture and Talmud, being opposed to usury and overreaching of whatever kind.

It is malicious slander to class the Jews as consumers, as distinguished from producers. The Jew is by birthright a tiller of the soil. Of this birthright he has been robbed by rapacious governments. Through centuries of persecution, when he was but a wandering sojourner on the earth, with no country he could call his own, no government to love, no flag to revere, he was like a tortoise that carries his house with him. The Jew was compelled to traffic in moneys and gems which he could take with him from place to place as necessity demanded. Today, however, he is found in all trades and professions; today he is agriculturist, mechanic and artist, partakes of all the bounties of free citizenship and must be counted among the producers of the world.

And what shall we say of the Bible, the Talmud, music and poetry, art and science, which the Jews have contributed to the intellectual and material wealth of mankind! To still repeat the old threadbare charge is worse than malicious slander, it is criminal detraction, a subversion of all fact, a travesty upon truth.

There is sufficient reason to believe that all persecution and detraction of Jews rest on the further fundamental erroneous supposition that Jews can, in some way or other, be converted to Christianity. When men think they can destroy the Jew and his religion, they forget his indomitable patience, his untiring perseverance, his almost stolid obstinacy. When they endeavor to crush him, they overlook his hardened nature, steeled by trials and misfortune. When they expect to lure him from his associates, and wean him from his religion, they lose sight of his keen wit, his sense of the humorous and ridiculous. When they endeavor to punish him with ostracism, they fail to note his cheerful disposition, his happy home, and charming social instincts. When they endeavor to injure his influence by slander and detraction, they are blind to his utter disregard for public favors, and to his ability to rise to any emergency. When they look forward to converting him by force of persuasion, by threat or bribe, they disclose their ignorance of his deepseated conviction of the truth of his own religion.

Futile Efforts
to Convert the
Jews.

The meager results achieved by missionaries and tracts have proved how futile are all efforts to convert the Jews. And even those few who have changed their faith have done so, there is ample reason to believe, only through mercenary motives, only because abject poverty forced them to accept the bribe that was temptingly held out toward them. I believe there are many sincere missionaries, and that, perhaps, among savages they accomplish some good as a civilizing leaven, but among the Jews their labors are uncalled for and misdirected.

This whole modern system of anti-Semitic agitation, and of attempts to convert the Jews by any means, reveals to us the erroneous impression entertained by many, it seems, that Jews have entered into a kind of secret rivalry with the rest of the world for the supremacy of Judaism and its followers. Nothing could be further removed from the truth. Jews do not aspire to supremacy (perhaps unfortunately) religiously, socially, or politically. They desire no distinction as a particular sect, apart from the rest of the world, in dress, habits, manners, social features or politics. Jews have renounced the title of "Peculiar People," and regard such a sobriquet rather as a reproach than a compliment. They claim the name of Jew merely as a term denoting their particular faith and practice. In religion only are Jews different from others, and they claim the right as free men to worship their God in peace, according to the dictates of their own and not another's conscience.

The Jew is tolerant by nature, tolerant by virtue of his religious teaching. He believes in allowing every man, what he claims for him-

self, the right to work out his own salvation and make his own peace with God. He has only one important request to make of Christian teachers and preachers, namely, that they desist from teaching their school children and congregations the prevailing error that the Jews have crucified Jesus of Nazareth. Because of this great error the believing world looks upon the Jew through an imperfect medium, one that enlarges faults and minimizes virtues. It is this error which has caused so much prejudice, bitter hatred and unjust persecution. If it were once corrected the way would be opened for the correction of many other errors. Now is the great opportunity of the age for rectifying it. Let the truth be told to the world by the assembled parliament of religions, that not the Jews but the "Romans have crucified the great Nazarean teacher."

An Error the
Cause of Much
Prejudice.





Rt. Rev. John J. Keane, D. D., (Rector Catholic University,) Washington, D. C.

The Incarnation Idea in History and in Jesus Ghrist.

Paper by RT. REV. JOHN J. KEANE, D. D., of Washington, D. C.



THE subject assigned to me is so vast that an hour would not suffice to do it justice. Hence, in the space of thirty minutes I can only point out certain lines of thought, trusting, however, that their truth will be so manifest and their significance so evident that the conclusion to which they lead may be clearly recognized as a demonstrated fact.

Cicero has truly said that there never was a race of atheists. Cesare Balbo has noted with equal truth that there never has been a race of deists. Individual atheists and individual deists there have always been, but they have always been recognized as abnormal beings. Humanity listens to them, weighs their utterances in the scales of reason, smiles sadly at their vagaries, and holds fast the two-fold conviction that there is a Supreme Being, the Author of all else that is; and that man is not left to the mercy of ignorance or of guess work in regard to the purpose of his being, but has knowledge of it from the great Father.

This sublime conception of the existence of God and of the existence of revelation is not a spontaneous generation from the brain of man. Tyndal and Pasteur have demonstrated that there is no spontaneous generation from the inorganic to the organic. Just as little is there, or could there be, a spontaneous generation of the idea of the Infinite from the brain of the finite. The fact, in each case, is the result of a touch from above. All humanity points back to a golden age, when man was taught of the Divine by the Divine, that in that knowledge he might know why he himself existed, and how his life was to be shaped.

Curiously, strangely, sadly as that primitive teaching of man by his Creator has been transformed in the lapse of ages, in the vicissi-

Existence of
Revelation.

tudes of distant wanderings, of varying fortunes and of changing culture, still the comparative study of ancient religions shows that in them all there has existed one central, pivotal concept, dressed, indeed, in various garbs of myth and legend and philosophy, yet ever recognizably the same—the concept of the fallen race of man and of a future restorer, deliverer, redeemer, who, being human, should yet be different from and above the merely human.

Ancient Memory of the Human Race.

Again we ask, whence this concept? And again the sifting of serious and honest criticism demonstrates that it is not a spontaneous generation of the human brain, that it is not the outgrowth of man's contemplation of nature around him and of the sun and stars above him, although, once having the concept, he could easily find in all nature symbols and analogies of it. It is part, and the central part, of the ancient memory of the human race, telling man what he is and why he is such, and how he is to attain to something better as his heart yearns to do.

Glancing now, in the light of the history of religions, at that stream of tradition as it comes down the ages, we see it divide into two clearly distinct branches—one shaping thought, or shaped by thought, in the eastern half of Asia; the other in the western half. And these two separate streams receive their distinctive character from the idea prevalent in the east and west of Asia concerning the nature of man, and, consequently, concerning his relation to God.

In the west of Asia, the Semitic branch of the human family, together with its Aryan neighbors of Persia, considered man as a substantial individuality, produced by the Infinite Being, and produced as a distinct entity, distinct from his Infinite Author in his own finite personality, and through the immortality of the soul.

Eastern Asia, on the contrary, held that man had not a substantial individuality, but only a phenomenal individuality. There is, they said, only one substance—the Infinite; all things are but phenomena, emanations of the Infinite. "Behold," say the Laws of Manou, "how the sparks leap from the flame and fall back into it; so all things emanate from Brahma and again lose themselves in him." "Behold," says Buddhism, "how the dewdrop lies on the lotus leaf, a tiny particle of the stream, lifted from it by evaporation and slipping off the lotus leaf to lose itself in the stream again." Thus they distinguished between being and existence, between persisting substance, the Infinite and the evanescent phenomena emanating from it for a while.

From these opposite concepts of man sprang opposite concepts of the nature of good and evil. In western Asia, good was the conformity of the finite will with the will of the Infinite, which is wisdom and love; evil was the deviation of the finite will from the eternal norma of wisdom and love. Hence individual accountability and guilt, as long as the deviation lasted; hence the cure of evil when the finite will is brought back into conformity with the Infinite; hence the happiness of virtue and the bliss of immortality and the value of existence. Eastern Asia, per contra, considered existence as simply and

solely an evil; in fact, the sole and all-pervading evil, and the only good was deliverance from existence, the extinction of all individuality in the oblivion of the Infinite. Although existence was conceived as the work of the Infinite—nay, as an emanation coming forth from the Infinite—yet it was considered simply a curse, and all human duty had this for its meaning and its purpose, to break loose from the fetters of existence and to help others with ourselves to reach non-existence.

Hence again, in western Asia, the future redeemer was conceived as one masterful individuality, human, indeed, type and head of the race, but also pervaded by the divinity in ways and degrees more or less obscurely conceived and used by the divinity to break the chains of moral evil and guilt—nay, often, they supposed, of physical and national evils as well—and to bring man back to happiness, to holiness, to God. Thus, vaguely or more clearly, they held the idea of an incarnation of the Deity for man's good; and His incarnation was naturally looked forward to as the crowning blessing and glory of humanity.

In eastern Asia, on the contrary, as man and all things were regarded as phenomenal emanations of the Infinite, it followed that every man was an incarnation. And hence this phenomenal existence was considered a curse, which metempsychosis dragged out pitifully. And if there was room for the notion of a redeemer, he was to be one recognizing more clearly than others what a curse existence is, struggling more resolutely than others to get out of it, and exhorting and guiding others to escape from it with him.

We pause to estimate these two systems. We easily recognize that their fundamental difference is a difference of philosophy. The touchstone of philosophy is human reason, and we have a right to apply it to all forms of philosophy. With no irreverence, therefore, but in all reverence and tenderness of religious sympathy, we apply to the philosophies underlying those two systems, the touchstone of reason.

Difference of
Philosophy.

We ask eastern Asia, How can the phenomena of the Infinite Being be finite? For phenomena are not entities in themselves, but phases of being. We have only to look calmly in order to see here a contradiction in terms, an incompatibility in ideas, an impossibility.

We ask again, How can the emanations of the Infinite Being be evil? For the Infinite Being must be essentially good. Zoroaster declared that Ahriman, the evil one, had had a beginning and would have an end, and was, therefore, not eternal nor infinite. And if there is but one substance, then the emanations, the phenomena of the Infinite Being are Himself; how can they be evil? How can His incarnation be the one great curse to get free from?

Again we ask, How can this human individuality of ours, so strong, so persistent in itself-consciousness and self-assertion, be a phenomenon without a substance? Or, if it has as its substance the Infinite Being Himself, then how can it be, as it too often is, so ignorant and erring, so weak and changeable, so lying, so dishonest, so mean, so vile?

For, let us remember, that acts are predicated not of phenomena, but of substance, of being.

Once more we ask, If human existence is but a curse, and if the only blessing is to restrain, to resist, to thwart and get rid of all that constitutes it, then what a mockery and a lie is that aspiration after human progress, which spurs noble men to their noblest achievements!

No Answer
that Reason
Can Accept.

To these questions pantheism, emanationism, has no answer that reason can accept. It can never constitute a philosophy, because its bases are contradictions. Shall we say that a thing may be false in philosophy and yet true in religion? That was said once by an inventor of paradoxes; but reason repudiates it as absurd, and the apostle of the Gentiles has well said that religion must be "our reasonable service." Human life, incarnation, redemption, must mean something different from this. For the spirit that breathes through the tradition of the east, the spirit of profound self-annihilation in the presence of the Infinite and of ascetic self-immolation as to the things of sense, we not only may but ought to entertain the tenderest sympathy, nay, the sincerest reverence. Who that has looked into it but has felt the fascination of its mystic gloom? But religion means more than this; it is meant not for man's heart alone, but for his intellect also. It must have for its foundation a bed rock of solid philosophy. Turn we then and apply the touchstone to the tradition of the west.

Here it needs no lengthy philosophic reflection to recognize how true it is that what is not self-existent, what has a beginning must be finite, and that the finite must be substantially distinct from the Infinite. We recognize that no multiplication of finite individualities can detract from the Infinite, nor could their addition add to the Infinite; for infinitude resides not in multiplication of things, but in the boundless essence of Being, in whose simple and all-pervading immensity the multitude of finite things have their existence gladly and gratefully. "What have you that you have not received? And if you have received it, why should you glory as if you had not received it?" This is the keynote not only of their humble dependence, but also of their gladsome thankfulness.

We recognize that man's substantial individuality, his spiritual immortality, his individual power of will and consequent moral responsibility, are great truths linked together in manifest logic, great facts standing together immovably.

We see that natural ills are the logical result of the limitations of the finite, and that moral evil is the result of the deviation of humanity from the norma of the Infinite, in which truth and rectitude essentially reside.

We see that the end and purpose and destiny, as well as the origin, of the finite must be in the Infinite; not in the extinction of the finite individuality—else why should it receive existence at all—but in its perfection and beatitude. And therefore we see that man's upward aspiration for the better and the best is no illusion, but a reasonable instinct for the right guidance of his life.

All this we find explicitly stated or plainly implied in the tradition of the west. Here we have a philosophy concerning God and concerning man, which may well serve as the rational basis of religion. What, then, has this tradition to tell us concerning the incarnation and the redemption?

From the beginning we see every finger pointing toward "the expected of the nations, the desired of the everlasting hills." One after another the patriarchs, the pioneer fathers of the race, remind their descendants of the promise given in the beginning. Revered as they were, each of them says: "I am not the expected one; look forward and strive to be worthy to receive Him."

Among all those great leaders Moses stands forth in special grandeur and majesty. But in his sublime humility and truthfulness Moses also exclaims: "I am not the Messiah; I am only His type and figure and precursor. The Lord hath used me to deliver His people from the land of bondage, but hath not permitted me to enter the promised land because I trespassed against Him in the midst of the children of Israel at the waters of contradiction; I am but a figure of the sinless One who is to deliver mankind from the bondage of evil and lead them into the promised land of their eternal inheritance. Look forward and prepare for Him."

The Messiah.

One after another the prophets, the glorious sages of Israel, arise, and each, like Moses, points forward to Him that is to come. And each brings out in clearer light who and what He is to be, the nature of the incarnation. "Behold, a virgin shall conceive and shall bring forth a son and He shall be called Emmanuel." That is God with us. "A little child is born to us, and a son is given to us, and the principality is on His shoulder, and He shall be called the Wonderful, the Counselor, the Mighty God, the Father of the world to come, the Prince of Peace."

Outside of the land of Israel the nations of the Gentiles were stirred with similar declarations and expectancies. Soon after the time of Moses Zoroaster gives to Persia the prediction of a future Saviour and judge of the world.

Greece hears the olden promise that Prometheus shall yet be delivered from his chains re-echoed in the prayer of dear old Socrates that one would come from heaven to teach His people the truth and save them from the sensualism to which they clung so obstinately. And pagan Rome, the inheritor of all that had preceded her, hears the sibyls chanting of the Divine One that was to be given to the world by the wonderful virgin mother, and feels the thrill of that universal expectancy concerning which Tacitus testifies that all were then looking for a great leader who was to arise in Judea and to rule the world.

And the expectation of the world was not to be frustrated. At the very time foretold by Daniel long ages before, of the tribe of Judah, of the family of David, in the little town of Bethlehem, with fulfillment of all the predictions of the prophets, the Messiah appears. "Behold," says the messenger of the Most High to the Virgin of Naz-

areth, "thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David, His father, and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end." "How shall this be done, because I know not man?" "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and, therefore, also the Holy One that shall be born of thee shall be called the Son of God." "Behold the handmaid of the Lord: be it done to me according to thy word."

And what then? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us, full of grace and truth, and of His fullness we all have received." And concerning Him all subsequent ages were to chant the canticle of faith: "I believe in one God, the Father Almighty, Creator of heaven and earth, and in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God, Light of Light, true God of true God, begotten, not made, consubstantial with the Father, through whom all things were made. who, for us men and for our salvation, came down from heaven and was incarnated by the Holy Ghost of the Virgin Mary, and was made man."

Not Only a
Religion but a
Philosophy.

But, again, to this tremendous declaration, which involves not only a religion but a philosophy also, we may, and we should, apply the touchstone of reason and ask, "Is this possible or is it impossible things that are here told us? For we never can be expected to believe the impossible. Let us analyze the ideas comprised in it. Can God and man thus become one?"

Now, first, reason testifies as to man that in him two distinct and, as it would seem, opposite substances are brought into unity, namely, spirit and matter, the one not confounded with the other yet both linked in one, thus completing the unity and harmony of created things. Next reason asks, Can the creature and the Creator, man and God, be thus united in order that the unity and the harmony may embrace all?

Reason sees that the finite could not thus mount to the Infinite any more than matter of itself could mount to spirit. But could not the Infinite stoop to the finite and lift it to His bosom and unite it with Himself, with no confounding of the finite with the Infinite nor of the Infinite with the finite, yet so that they shall be linked in one? Here reason can discern no contradiction of ideas, nothing beyond the power of the Infinite. But could the Infinite stoop to this? Reason sees that to do so would cost the Infinite nothing, since He is ever His unchanging Self; it sees, moreover, that since creation is the offspring not of His need but of His bounty, of His love, it would be most worthy of infinite love to thus perfect the creative act, to thus lift up the creature and bring all things into unity and harmony. Then must reason declare it is not only possible, but it is most fitting, that it should be so.

Moreover, we see that it is this very thing that all humanity has

been craving for, whether intelligently or not. This very thing all religions have been looking forward to, or have been groping for in the dark. Turn we then to Himself and ask: "Art Thou He who is to come, or look we for another?" To that question He must answer, for the world needs and must have the truth. Meek and humble of heart though He be, the world has a right to know whether He be indeed "the Expected of the Nations, the Immanuel, Lord with us." Therefore does He answer clearly and unmistakably:

The Expected
of the Nations.

"Abraham rejoiced that he should see My day. He saw it and was glad."

"Art Thou, then, older than Abraham?"

"Before Abraham was I am."

"Who art Thou, then?"

"I am the beginning, who also speak to you."

"Whosoever seeth Me seeth the Father; I and the Father are one."

"No one cometh to the Father but by Me."

"I am the way and the truth and the life."

"I am the light of the world; he that followeth Me walketh not in darkness, but shall have the light of life."

"I am the vine; you are the branches. Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me, for without Me you can do nothing."

He asks His disciples to declare who He is. Simon replies: "Thou art the Christ, the Son of the living God."

He answers: "Blessed art thou, Simon, son of Jonā, because flesh and blood have not revealed this to thee, but My Father who is in heaven."

Thomas falls on his knees before Him, exclaiming, "My Lord and my God!" He answers, "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have yet believed."

His enemies threaten to stone Him, "because," they said, "being man, He maketh Himself God." They demand that for this reason He shall be put to death. The high priest exclaims, "I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of the living God." He answers, "Thou hast said it, I am; and one day you shall see Me sitting on the right hand of the power of God and coming in the clouds of heaven."

In fulfillment of the prophecies He is condemned to death. He declares that it is for the world's redemption: "I lay down My life for My sheep. No one taketh My life from Me, but I lay down My life, and I have power to lay down My life, and I have power to take it up again."

As proof of all He said, He foretold His resurrection from death on the third day, and in the glorious evidence of the fulfillment of the pledge His church has ever since been chanting the Easter anthem throughout the world.

Proof of
He Said.

Testimony
Concerning
Himself.

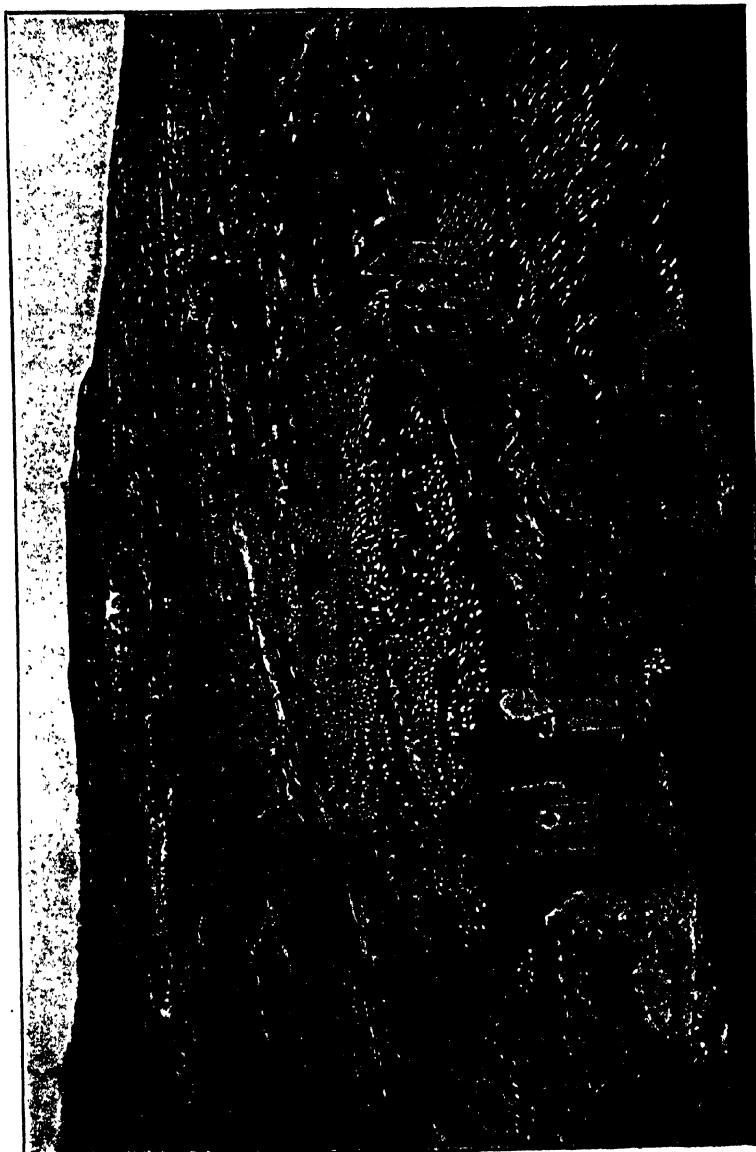
To that church He gives a commission of spiritual authority extending to all ages, to all nations, to every creature; a commission that would be madness in any mouth save that of God Incarnate.

This is the testimony concerning Himself given to an inquiring and needy world by Him whom no one will dare accuse of lying or imposture, and the loving adoration of the ages proclaims that His testimony is true.

In Him are fulfilled all the figures and predictions of Moses and the prophets; all the expectation and yearning of Israel. In Him is the fullness of grace and of truth toward which the sages of the Gentiles, with sad or with eager longing, stretched forth their hands. In each of them there was much that was true and good; in Him was all they had, and all the rest that they longed for; in Him alone is the fullness, and to all of them and all of their disciples we say: "Come to the fullness."

Edwin Arnold, who in his "Light of Asia" has pictured in all the colors of poesy the sage of the far east, has in his later "Light of the World" brought that wisdom of the east in adoration to the feet of Jesus Christ. May his words be a prophecy.

O, Father, grant that the words of Thy Son may be verified, that all, through Him, may at last be made one in Thee.



Tombs in the Valley of Jehosaphat, Jerusalem.

The Incarnation of God in Christ.

Paper by REV. JULIAN K. SMYTH, of Boston.

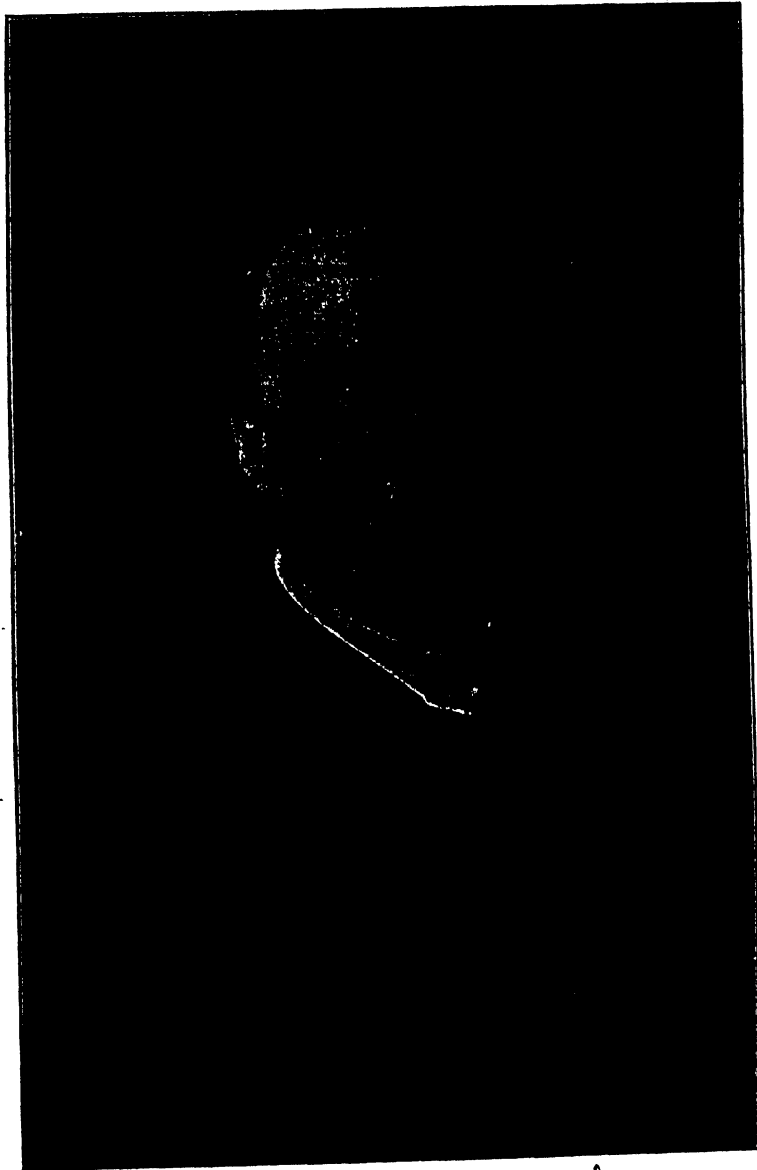


It is related that some Greeks once came to Jerusalem and, to a fisherman of Bethsaida, they said: "Sir, we would see Jesus." Hellas came to Israel; the nation of culture approached the people of revelation, and the patrons, if, indeed, we may not say the worshipers, of the Beautiful asked to look into the face of Him who "hath no form nor comeliness," whose "visage was so marred unlike to a man and His form unlike to the sons of men." A few years later a Tarsus Jew, a messenger of Jesus of Nazareth, standing in the court of the Areopagites, said to the men of Athens who asked concerning "the new doctrine:" "Whom ye ignorantly worship Him declare I unto you." And the question of the Greeks has passed from mouth to mouth, as the story of the "man of sorrows" has been carried around the world, until now, in this gathering together of all religions, it is put forth as a question of humanity.

To attempt to explain from the Christian standpoint the coming and the nature of that Person, the influence of whose life has been so creative of spiritual hope and purpose, is a responsibility, the weightiness of which is felt in proportion as it is believed that to as many as receive Him, to them gives He the power to become children of God; that He is the word-made flesh, and that the glory which men behold in Him is in very truth, "the glory as of the only begotten of the Father."

Presence of
God in Human-
ity.

Christianity, in its broadest as well as its deepest sense, means the presence of God in humanity. It is the revelation of God in His world; the opening up of a straight, sure way to that God; and a new tidal flow of divine life to all the sons of men. The hope of this has, in some measure, been in every age and in every religion, stirring them with expectation. Evil might be strong; but a day would come when the seed of a woman would bruise the serpent's head, even though it should bruise the Conqueror's heel. God in His world to champion and redeem it! This is what the religions of the ages have, in some



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form and with various degrees of certainty, looked for. This is what sang itself into the songs and prophesies of Israel.

"And the glory of Jehovah shall be revealed; and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

"Behold, the Lord Jehovah will come in strength, and His arm shall rule for Him. Behold, His reward is with Him and His work before Him. He shall feed His flock like a shepherd. He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young."

Christianity is in the world to utter her belief that He who revealed Himself as the Good Shepherd realizes these expectations and fulfills these promises, and that in the Word made flesh the glory of Jehovah has been revealed and all flesh may see it together. Even in childhood He bears the name Emmanuel, which, being interpreted, is "God with us." He explains His work and His presence by declaring that it is the coming of the kingdom—not of law, nor of earthly government, nor of ecclesiasticism—but of God.

Glory of Je-
hovah.

His purpose, to manifest and bring forth the love and the wisdom of God; His miracles, simply the attestations of the divine immanence; His supreme end, the culmination of all His labors; His sufferings, His victories, to become the open and glorified medium of divine life to the world. It is not another Moses, nor another Elias, but God in the world—God with us—this, the supreme announcement of Christianity, asserting his immanence, revealing God and man as intended for each other and rousing in man slumbering wants and capacities to realize the new vision of manhood that dawns upon him from this luminous figure.

Christianity affirms as a fundamental fact of the God it worships that He is a God who does not hide or withhold Himself, but who is ever going forth to man in the effort to reveal Himself, and to be known and felt according to the degree of man's capacity and need. This self-manifestation or "forthgoing of all that is known or knowable of the divine perfections" is the Logos, or Word; and it is the very center of Christian revelation. This word is God, not withdrawn in dreary solitude, but coming into intelligible and personal manifestation. From the beginning—for so we may now read the "Golden Proem" of St. John's Gospel, with its wonderful spiritual history of the Logos—from the beginning God has this desire to go forth to something outside of Himself and be known by it. "In the beginning was the Word." Hence the creation. "All things were made by Him." Hence, too, out of this divine desire to reveal and accommodate Himself to man, His presence in various forms of religion. "He was in the world." Even in man's sin and spiritual blindness the eternal Logos seeks to bring itself to his consciousness.

"The Light shineth in the darkness." But gradually through the ages, through man's sinfulness, his spiritual perceptions become dim and he sees, as in a state of open-eyed blindness, only the forms through which the divine mind has sought to manifest Himself. "He was in

the world and the world knew Him not." What more can be done? Type, symbol, religious ceremonials, scriptures—all have been employed. Has not man slipped beyond the reach of the divine endeavors? But the Christian history of the Logos moves on to its supreme announcement: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Not some angel come from heaven to deliver some further message; not another prophet sprung from our bewildered race to chide, to warn or to extort, but the Logos, which in the beginning was with God and which was God; the Jehovah of the old prophecies, whose glory, it had been promised, would be revealed that all flesh might see it together.

Story of the
Munger.

And so in the Christian view of it the story of the Logos completes itself in the story of the manger. And so, too, the incarnation, instead of being exceptional, is exactly in line with what the Logos has, from the beginning, been doing. God, as the Word, has ever been coming to man in a form accommodated to his need, keeping step with his steps until, in the completeness of this desire to bring Himself to man where he is, He appears to the natural senses and in a form suitable to our natural life.

In the Christian conception of God, as one who seeks to reveal himself to man, it simply is inevitable that the Word should manifest Himself on the very lowest plane of man's life, if at any time it would be true to say of his spiritual condition: "This people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed." It is not extraordinary in the sense of its being a hard or an unnatural thing for God to do. He has always been approaching man, always adapting His revelations to human conditions and needs. It is this constant accommodation and manifestation that has kept man's power of spiritual thought alive. The history of religions, together with their remains, is a proof of it. The testimony of the historic faiths presented in this parliament has confirmed it as the most self-evident thing of the divine nature in His dealings with the children of men, and the incarnation of its natural and completest outcome.

And when we begin to follow the life of Him whose footprints, in the light of Christian history and experience, are still looked upon as the very footprints of the Incarnate Word, the Gospel story is a story of toil, of suffering, of storm and tempest; a story of sacrifice, of love so pure and holy that even now it has the power to touch, to thrill, to re-create man's selfish nature. There is an undoubted actuality in the human side of this life, but just as surely there is a certain divine something forever speaking through those human tones and reaching out through those kindly hands. The character of the Logos is never lost, sacrificed or lowered. It is always this divine something trying to manifest itself, trying to make itself understood, trying to redeem man from his slavery to evil and draw to itself his spiritual attachment.

Here, plain to human sight, is part of that age-long effort of the

Word to reveal itself to man only now through a nature formed and born for the purpose. We are reminded of it when we hear Him say: "Before Abraham was, I am." We are assured of it when He declares that He came forth from the Father. And we know that He has triumphed when, at the last, we hear His promise, "Lo, I am with you always." It is the Logos speaking. The divine purpose has been fulfilled. The Word has come forth on this plane of human life, manifested Himself and established a relationship with man nearer and dearer than ever before. He has made Himself available and indispensable to every need or effort. "Without Me, ye can do nothing." In His divine humanity He has established a perfect medium whereby we may have free and immediate access to God's Fatherly help. "I am the Door of the sheep." "I am the Way, the Truth and the Life."

In this thought of the divine character of the Son of Man, the early Christians found strength and comfort. For a time they did not attempt to define this faith, theologically. It was a simple, direct, earnest faith in the goodness and redeeming power of the God-Man, whose perfect nature had inspired them to believe in the reality of His heavenly reign. They felt that the risen Lord was near them; that He was the Saviour so long promised; the world's hope, "in whom dwelleth all the fullness of the Godhead bodily." But today man claims his right to enter understandingly into the mysteries of faith, and reason asks, How could God or the divine Logos be made flesh?

Strength and
Comfort.

Yet, in seeking for an answer to such an inquiry, we are at the same time seeking to know of the origin of human life. The conception and birth of Jesus Christ, as related in the Gospels, is, declares the reason, a strange fact. So, too, is the conception and birth of every human being. Neither can be explained by any principle of naturalism, which regards the external as first and the internal as second and of comparative unimportance. Neither can be understood unless it be recognized that spiritual forces and substances are related to natural forces and substances as cause and effect; and that they, the former, are prior and the active formative agents, playing upon and received by the latter.

We do not articulate words and then try to pack them with ideas and intentions. The process is the reverse. First, the intention, then that intention coming forth as a thought, and then the thought incarnating itself by means of articulated sounds or written characters.

By this same law man is primarily, essentially, a spiritual being. In the very form of his creation that which essentially is the man, and which in time loves, thinks, makes plans and efforts for useful life, is spiritual. In his conception, then, the human seed must not only be acted upon but be derived from invisible, spiritual substances, which are clothed with natural substances for the sake of conveyance. That which is slowly developed into a human being or soul must be a living organism composed of spiritual substances. Gradually that primitive form becomes enveloped and protected within successive clothings, while the mother, from the substances of the natural world, silently

Man Essen-
tially a Spirit-
ual Being.

weaves the swathings and coverings which are to serve as a natural or physical body and make possible its entrance into this outer court of life.

We do not concede, then, that there is anything impossible or contrary to order in the declaration of the Gospel, but "that which is conceived in her is of the Holy Spirit." It is still in line with the general law of the conception and birth of all human beings. The primitive form or nature, as in the case of man, is spiritual. But in this instance it is not derived from a human father, but is especially formed or molded by the divine creative spirit, formed as with us of spiritual substances; formed with a perfection and with infinite possibilities of development unknown to us; formed, too, for the special purpose of being the perfect instrument or medium upon and through which the divine might act as its very soul.

Because that primitive form is divinely molded or begotten, instead of being derived from a finite paternity, it is unique. It is divine in first principles. In the outer clothings of the natural mind and in the successive wrappings furnished by the woman nature, it shares our weakness. But primarily, essentially, it is born with the capacity of becoming divine through the removal of whatever is imperfect or limiting, and through complete union with the Divine which formed it for Himself.

Like Our Hu-
manities.

Very like our humanities in all that pertains to the growth of the natural body and natural mind would be this humanity of the Son of Man. The same tenderness and helplessness of its infantile body; the possibility of weariness, hunger, thirst, pain; the same exposure, too, in the lower planes of the mind, to the assaults of evil resulting in eternal struggle, temptation and anguish of spirit. And yet there is always an unlikeness, a difference, in that the very primitive, determining forms and possibilities of that humanity are divinely begotten.

And so we think of this humanity of Jesus Christ as so formed and born as to be able to serve as a perfect instrument whereby the eternal Logos might come and dwell among us; might so express and pour forth His love; might so accommodate and reveal His truth; might, in a word, so set Himself on all the planes of angelic and human existence as to be forever after immediately present in them, and so become literally, actually God-with-us.

Gradually this was done. Gradually the Divine Life of love and wisdom came into the several planes which, by incarnation, existed in this humanity, removing from them whatever was limiting or imperfect, substituting what was divine, filling them, glorifying them, and in the end making them a very part of Himself.

This brings into harmony the two elements which we are apt to look upon and keep distinct, the human and the divine. For He Himself tells us of a process, a distinct change which His humanity underwent, and which is the key to His real nature. "The Holy Spirit," says the record, "was not yet given, because that Jesus was not yet glorified." Some divine operation was going on within that humanity

which was not fully accomplished. But on the eve of His crucifixion he exclaimed: "Now is the Son of Man glorified and God is glorified in Him." It is this process of putting off what was finite and infirm in the human and the substitution of the divine from within, resulting in the formation of a divine humanity. So long as that is going on the human as the Son feels a separation from the divine as the Father and speaks of it and turns to it as though it were another person. But when the glorification is accomplished, when the divine has entirely filled the human and they act "reciprocally and unanimously as soul and body," then the declaration is: "I and the Father are one." Divine in origin, human in birth, divinely human through glorification. As to His soul, or immortal being, the Father; as to His human, the Son; as to the life and saving power that go forth from His glorified nature, the Holy Spirit.

Human and
Divine Ele-
ments.

This story of the divine life in its descent to man, this coming or incarnation of the Logos through the humanity of Jesus Christ, is the sweet and serious privilege of Christianity to carry into the world. I try to state it; I try from a new theological standpoint to show reasons for its rational acceptance.

But I know that however true and necessary explanations may be, the fact itself transcends them all. No one in this free assembly is required or expected to hide his denominationalism. And yet I love to stand with my fellow Christians and unite with them in that simplest, most comprehensive creed that was ever uttered, *Credo Domino*. Denominationalism, dogmatism, aside! Aside, too, all prejudices and practices. What is the simplest, the fundamental idea of the being of Jesus Christ? Brother men, are we not ready to unite in saying it is, and saying it to the whole round world? The Lord Jesus Christ is the life or the love of God, manifesting itself to man, going out into the world, awakening the capacity which is in every man for spiritual, yes, for divine life. Is not that the very heart of the Gospel, or rather, is not that the Gospel? And is it not equally true that up to this hour there is no fact so real, no fact so powerful, no fact that is working such spiritual wonders as the fact, the influence, the being of Jesus Christ?

We are sitting here as the first great parliament of the religions of the world. We rightly believe, we boldly say, that from this time on the Fatherhood of God and the brotherhood of man must mean more to us than ever before, and none can be so timid but would dare to stand here and say that in this hall the death-knell of bigotry has sounded. Yet it were a sacrilege to suppose that the large tolerance which has been shown here and which has secured for the representatives of every faith such a hospitable reception is the evolution of mere good nature. It is the Spirit of Him whose utterance of those simple words, which have been inscribed as the text of the Columbian Liberty Bell, are already ringing in "The Christ that is to be." "A new commandment I give unto you. That ye love one another."

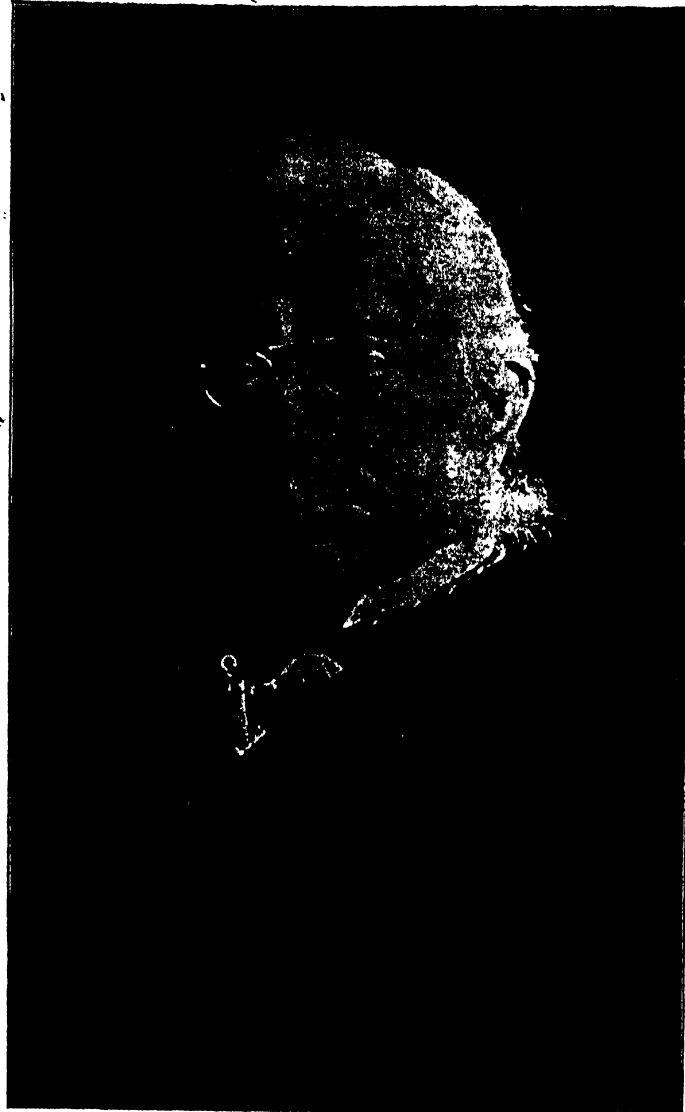
Love One An-
other.

And the same lips also said: "Other sheep I have which are not of

this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd." Because of such words we listen with a new eagerness to all that men have to tell of their faiths; and there is no declaration of truth, however old, from whatever source, by whomsoever spoken, but has called out the heartiest tokens of approval, if only it strikes down to what we feel to be the eternal verities underlying our existence. To the surprise of many, these declarations often bear a striking similarity to some of the teachings of Christianity, when, in reality, the marvel is, that the religion of Jesus Christ should be so all-embracing and universal.

Christ the
Truth.

Nor is it to be forgotten that the Christ not simply taught the truth. He so embodied it, so lived it, that He is the truth. And Christianity is not afraid to say that the religion which bears His name is grounded not upon truth—the abstract—nor a philosophy, nor an ecclesiasticism, nor a ritual, but upon a person; a person so true, so perfect in holiness, that we believe, nay, we feel, that He embodies the very life and spirit of God. And with this manifestation has come a new conception of God as one who is willing to go any length in order to seek and to save that which is lost. And it is this truth, God seeking man, man serving God; God entering into our experiences of joy or of pain, God fairly urging upon us His help and forgiveness. This is the Christian's message to all the children of men. It is not simply what Christianity has done, it is not simply what Christianity has taught; it is what Christ is, that is enduring and vital. Often it has been said that the wise men from the east came to His cradle. May there be even greater cause for thankfulness in remembering that wise men from the west started from His cross



Prof. Max Muller, Oxford University.

Greek Philosophy and the Christian Religion.

Paper by PROF. MAX MULLER, of Oxford University.



HAT I have aimed at in my Gifford Lectures on Natural Religion is to show that all religions are natural, and you will see from my last volume on Theosophy or Psychological Religion that what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian religion. You will hardly have time to read the whole of my volume before the opening of your religious congress at Chicago, but you can easily see the drift of it. I had often asked myself the question how independent thinkers and honest men, like St. Clement and Origen, came to embrace Christianity and to elaborate the first system of Christian theology. There was nothing to induce them to accept Christianity or to cling to it if they had found it in any way irreconcilable with their philosophical convictions. They were philosophers first, Christians afterward. They had nothing to gain and much to lose by joining and remaining in this new sect of Christians. We may safely conclude, therefore, that they found their own philosophical convictions, the final outcome of the long preceding development of philosophical thought in Greece, perfectly compatible with the religious and moral doctrines of Christianity as conceived by themselves.

Now, what was the highest result of Greek philosophy as it reached Alexandria, whether in its stoic or Neo-Platonic garb? It was the ineradicable conviction that there is reason or logos in the world. When asked whence that reason, as seen by the eye of science in the phenomenal world, they said: "From the cause of all things which is

Philosophical
Convictions.

beyond all names and comprehension, except so far as it is manifested or revealed in the phenomenal world."

What we call the different types, or ideas, or logoi in the world are the logoi or thoughts or wills of that being whom human language has called God. These thoughts, which embrace everything that is, existed at first as thoughts, as a thought-world, before by will and force they could become what we see them to be, the types or species realized in the visible world. So far, all is clear and incontrovertible, and a sharp line is drawn between this philosophy and others, likewise powerfully represented in the previous history of Greek philosophy, which denied the existence of that eternal reason, denied that the world was thought and willed, as even the Klamaths, a tribe of red Indians, professed, and ascribed the world, as we see it as men of science, to purely mechanical causes, to what we now call uncreate protoplasm, assuming various casual forms by means of natural selection, influence of environment, survival of the fittest, and all the rest

The Critical
Step.

The critical step which some of the philosophers of Alexandria took, while others refused to take it, was to recognize the perfect realization of the divine thought or logos of manhood in Christ, as in the true sense the Son of God; not in the vulgar mythological sense, but in the deep metaphysical meaning which had long been possessed in the Greek philosophy. Those who declined to take that step, such as Celsus and his friends, did so either because they denied the possibility of any divine thought ever becoming fully realized in the flesh or in the phenomenal world, or because they could not bring themselves to recognize that realization in Jesus of Nazareth. Clement's conviction that the phenomenal was a realization of the divine reason was based on purely philosophical ground, while his conviction that the ideal or the divine conception of manhood had been fully realized in Christ and in Christ only, dying on the cross for the truth as revealed to Him and by Him, could have been based on historical grounds only.

Everything else followed. Christian morality was really in complete harmony with the morality of the stoic school of philosophy, though it gave to it a new life and a higher purpose. But the whole world assumed a new aspect. It was seen to be supported and pervaded by reason or logos; it was throughout teleological, thought and willed by a rational power. The same divine presence had now been perceived for the first time in all its fullness and perfection in the one Son of God, the pattern of the whole race of men, henceforth to be called "the sons of God."

This was the groundwork of the earliest Christian theology, as presupposed by the author of the fourth Gospel, and likewise by many passages in the synoptical Gospels, though fully elaborated for the first time by such men as St. Clement and Origen. If we want to be true and honest Christians, we must go back to those earliest antenicene authorities, the true fathers of the church. Thus only can we use the words: "In the beginning was the Word, and the Word became flesh," not as thoughtless repeaters, but as honest thinkers and be-

lievers. In the first sentence, "In the beginning was the Word," requires thought and thought only; the second, "and the Logos became flesh," requires faith—faith such as those who know Jesus had in Jesus, and which we may accept, unless we have any reasons for doubting their testimony.

There is nothing new in all this; it is only the earliest Christian theology restated, restored and revised. It gives us at the same time a truer conception of the history of the whole world, showing that there was a purpose in the ancient religions and philosophies of the world, and that Christianity was really from the beginning a synthesis of the best thoughts of the past, as they had been slowly elaborated by the two principal representatives of the human race, the Aryan and the Semitic.

On this ancient foundation, which was strangely neglected, if not purposely rejected, at the time of the Reformation, a true revival of the Christian religion and a reunion of all its divisions may become possible, and I have no doubt that your Congress of the Religions of the World might do excellent work for the resuscitation of pure and primitive ante-Nicene Christianity.



Christ the Savior of the World.

Paper by REV. B. FAY MILLS, of Pawtuxet, Rhode Island.



No Excuse
for Sin.

WE are all agreed that, in its present condition, this is not an ideal world. We all believe that it is not what it is meant to be; we all hope that it is not what it is to become.

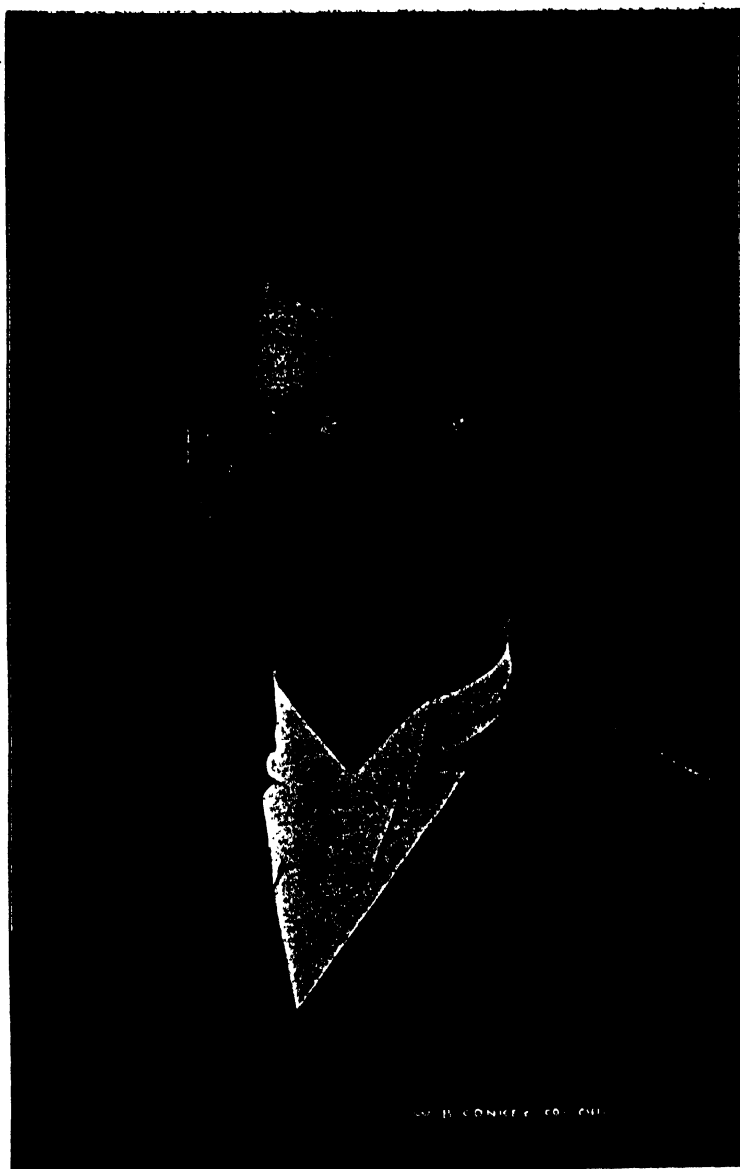
The doctrine of Christianity centers not in a theory of morals nor a creed, but in a person. Christ is the revelation of what God is and of what man must become. He revealed the character of God as love suffering for the sins of man. He showed the triumphant possibility of life among the hardest human conditions, when lived in fellowship with God. He taught one great object lesson of trial and triumph that there could be no excuse

for sin and that there would be no escape from righteousness. His one great mission and message was that God had "sent His Son into the

world not to condemn the world, but that the world through Him might be saved."

He was Himself the revelation of all history and mystery and prophecy concerning God and man, the origin and destiny of the race. His whole conception of Himself was summed up in these words: "Christ, the Savior of the World," and we get the full thought of His revelation by emphasizing the latter part of this supreme title and realizing that He came not to save selected individuals nor any chosen race, but to save the world—that His mission was to save humanity in all its relationships, to save individuals, indeed, but also to save society and the nations.

If Christianity is not fitted and destined to be the universal life of man, it is fit for "nothing but to be cast out and to be trodden under the feet of men." Christ stands or falls in connection with His claim to be the Savior of the entire world.



Rev. B. Fay Mills, Pawtuxet, R. I.

Whenever in the teachings of Christianity there has been a limitation of the extent of the atonement of Christ, for the saving of this world from out its present conditions of bondage and sin into the glorious liberty of redemption, there has come a deadly paralysis of His spirit and of the progress of His kingdom.

There is a very real sense in which it was not necessary for Christ to come into the world in order that individuals might become acquainted with God.

"The true light, that which lighteth every man that cometh into the world," was shining in darkness for all the ages before the shepherds heard the angel song, and "as many as received Him, to them gave He the power to become the sons of God." And then the "Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father; full of grace and truth."

The True
Light.

The Scriptures of the Old Testament and the annals of all nations teach us that "there never was a time when a penitent and consecrated soul might not walk with God." Enoch "walked with God," and before his translation he had his testimony that he pleased God." Abraham was called the "friend of God." Moses was called "the man of God." Socrates was, in his light, a true prophet of the Most High and a forerunner of Jesus of Nazareth.

But the mission of Jesus was to save the world itself. As a recent writer has well said, it is a deadly mistake to suppose that "Christ simply came to rescue as many as possible out of the wrecked and sinking world."

He came to give the church a "commission that includes the saving of the wreck itself, the question of its confusion and struggle, the relief of its wretchedness, a deliverance from its destruction." This certainly was his own conception of his mission upon earth.

The first announcement by his immediate forerunner, when he stood in his presence, was: "Behold the Lamb of God, which taketh away the sins of the world." He said of Himself, "For the bread of God is He which cometh down from heaven and giveth life unto the world." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give him is My flesh, which I will give for the life of the world." He said to His followers: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

The mission of Jesus Christ as the Saviour of the world may be expressed, as has already been suggested, in four conceptions.

Mission of
Jesus Christ.

First. He has a new and complete revelation of God's eternal suffering for the redemption of humanity. He showed that God was pure and unselfish, and meek and forgiving, and that He had always been suffering for the sins of men. "God was in Christ, reconciling the world unto Himself." He revealed the meaning of forgiveness and of deliverance from sin.

A popular writer has suggested to us the vast distinction between indifference to sin and its forgiveness, which may well be illustrated

by the experience of an individual in forgiving injury against himself. Resentment against sin is a far higher experience than that of indifference to it, but there is something far better than either, and that is to realize the enormity of the transgressor at its very worst and then to let resentment be destroyed and a self-sacrificing love fill the place that had been occupied by the resentment.

Toleration of
Sin.

It would be better for God to hate sin than to tolerate it; it would have been better to punish the most trivial sin of the most thoughtless sinner with all the excruciating tortures of the most terrible unending hell conceived by the imagination of man; but, it was infinitely better to take up into His own pure heart the blackest and deadliest sin of the lowest sinner, who should be willing to forsake it and return to God, and there let it be forever blotted out; to bind it upon the bleeding Lamb of God and let Him bear it away, as far as the east is from the west, into God's eternal forgetfulness of love.

A tender-spirited follower of Jesus Christ said to me not long ago that it had taken him twelve years to forgive an injury that had been committed against him; and God's forgiveness of sin means something infinitely in contrast to His being able to look at it with indifference, and something even infinitely beyond the mere destruction of its grasp on man and his deliverance from its penalty and power. It meant the realizing of it in God's own soul in all its foul hideousness and deadly strength, and the consuming it in the fires of his infinite love. "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him."

It has been costing God to forgive sin all that it had cost man to bear it and more. This had to be in God's thought before He made the world. In the words of a modern prophet, "The cross of Christ indicates the cost and is the pledge of God's eternal friendship for man." Jesus Christ came to show what God was. He was in no sense a shield for us from the wrath of God, but "was the effulgence of God's glory and the very image of His substance." He said to one of His disciples, "He that hath seen Me hath seen the Father." The heart of His teaching was "that God so loved the world that He gave His only begotten Son." He taught, not that He had come to reconcile God unto the world, but that "God was in Christ reconciling the world unto Himself." He said of His Father, "I delight to do Thy will, O, God, Thy law is written on My heart." He said in His prayer to His Father, "I have declared Thy name unto them; yea, and I will declare it. I have glorified Thee on the earth, I have finished the work."

The Redemp-
tion a Part of
the Creation.

He came to show us that the world had never belonged to the powers of evil, but that, in His original thought, God had decided that a moral world should be created, and that in this decision, which gave to humanity the choice of good and evil, He had to take upon Himself infinite suffering until the world should be brought back to Him. The redemption of the world by Christ is a part of the creation of the world for Christ. The cry upon the cross, "My God, My God, why hast Thou forsaken Me?" was the exhibition of what had been in the

heart of God through the ages of the world, and was God's eternal cry of self-renunciation as He forsook Himself in order that He might forgive us.

The Son of God was "the Lamb slain from the foundation of the world." He was "foreordained before the foundation of the world, but was manifested in these last times for us." Our hope of eternal life was promised by "God, that cannot lie, before the world began," and "God hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

According to
His Own Pur-
pose and Grace.

This is a prodigal world, and the Father's eyes have been looking through the centuries until He should see it coming to Him from the far-off country to have its stripes healed with His love, its weakness made strength with His self-sacrificing power, its hunger appeased unto fullness in the banqueting house of love, the new robes placed upon it, the dead made alive again and the lost forever found.

Our second thought, concerning the mission of Jesus, is, that His life was the expression of the origin and destiny of man. We are told that Adam was created in the image of God, and if he had been an obedient child, it may have been that he would have grown up to be a full grown son of the Eternal, but he sold his birthright for a mess of pottage. The second Adam was the son of man, revealing to us that the perfect man differs in no respect from the perfect God. He was God. He became man—not a man, but man. He was God and man, not two persons in one existence, but revealing the identity of man and God, when man should have attained unto the place that he had always occupied in the eternal thought.

The marvelous counterpart of this revelation is, that when God shall have perfected His thought concerning us, that man shall have to become in all things like unto Jesus Christ. Maniel says that all depends on whether we consider the first or second Adam the head of the human race. "I would have you know," says the great apostle of the Gentiles, "that the head of every man is Christ."

Jesus says: "I know whence I came and whither I go," and He thereby indicates that there is, in another's words, "no power to come forth out from the beginning or the end, from the first to the last, with intimation of force or fear, that can claim subjection from man or assert dominion over him, or can effect the subversion of the love that is at the source and center of all things, or the disruption of the unity that is in the will of God, that is manifesting itself in the reconciliation of all things."

Source and
Center of all
Things.

Christ says: "I am the first and the last, the beginning and the ending; I am He that was, and is, and is to come." The blood of the world was poisoned and needed an infusion of purity for the correction of its standards and bestowal of desire and power to attain unto its high possibility. This was a partial object and result of the mission of Christ. "He was tempted in all points like as we are, yet without sin." He said that His own body was the temple of God, and He taught His

followers that they, too, were to become temples of the living God in which God should meet with man.

Destiny of
Man.

He showed that the destiny of man was to be one with God, and that infinite misery would be the result of the avoidance of this great opportunity, and that God would count nothing "dear to Himself or to man that this might be accomplished." "Other foundation can no man lay than that which is laid, which is Christ Jesus."

Under the pride and vanity of the nation; under the scheming and frivolity and dishonesty and self-will of those who sit in high places in the earth; under the disregard of the law of love by the social, commercial and industrial organizations of the day; under every disobedience of the domestic and individual life is the eternal righteousness of Jesus Christ striving for manifestation and "straitened until its baptism is accomplished."

The third great thought in connection with the salvation of Jesus Christ is, that through the completeness of His redemption there is no necessity or reason for any form of sin in the individual.

"Now, if we be dead with Christ, we believe that we shall also live with Him. Knowing that Christ being raised from the dead, dieth no more, death hath no dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise, reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin. But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you; for ye are not under the law, but under grace."

A great preacher has told us that Christ is able to save "unto the uttermost ends of the earth, to the uttermost limits of time, to the uttermost period of life, to the uttermost length of depravity, to the uttermost depth of misery and to the uttermost measure of perfection."

Christ's Ability to Save.

The Quaker poet has beautifully written:

"Through all the depths of sin and loss
Drops the plummet of the cross.
Never yet abyss was found,
Deeper than the cross could sound."

Paul says, "If any man be in Christ he is a new creature. Old things have passed away. Behold, all things have become new."

It is when the soul is willing to say, "He was wounded for my transgressions," that he is in a position to realize that if he will surrender himself unto the cross of Jesus and to the teachings of Jesus, the power of death and hell over him shall have forever been broken and he may live a life of freedom in the righteousness of Jesus Christ.

The way of salvation for the individual through Christ is the

knowledge of the love of God making atonement for the sins of the world; the discerning, the only real principle of power, in losing the life in order to save it, and the glad forsaking of all things to become His disciple and to "fill up that which is behind of the afflictions of Christ for His body's sake."

Way of Sal-
vation.

It is here that the teaching and the life of Jesus are in glorious unity. The cross is not one thing and the Sermon on the Mount another. The kingdom which the Prince of Peace came to establish on earth had for its constitution those vital words which may be expressed by the one word, love.

God was "not willing that any should perish," and the bitterest drop in the dregs of the unrepentant sinner's cup of woe will be that it is utterly needless, and worse than needless, because of the redemption of the world through Jesus Christ.

But if a man "sin willfully after that he hath received the knowledge of the truth, there remaineth no more sacrifice for sin;" and today, in view of the infinite love and purpose of God and the great possibility and destiny of man, I do "beseech you, that you receive not the grace of God in vain."

The last thought concerning the salvation of the world through Jesus Christ is, that the loving righteousness of God must be finally triumphant. We cannot conceive of a heaven in which man should not be a moral being and free to choose good or evil, as he is upon this earth; and the joy of heaven will consist largely in that glad fixity of will that shall eternally lose itself in God.

But what a terrible conception comes to us of the lost world, when we conceive ourselves, in spite of all the loving kindness and sacrifice of the eternal God, as still choosing to go on in sin, determining to resist His love, conscious of it, and yet without the power to escape it, saying: "If I make my bed in hell, behold thou art there," and yet choosing through the ages and ages to turn away from the righteousness of God and to pursue a life of indifference and sin.

"Though God be good and free be heaven,
No force can love compel;
And though the songs of sin forgiven
Might sound through lowest hell;
The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day. Thou hast thy choice
To walk in darkness still."

No hell can extinguish the righteousness of God, and no flames consume His love, which is the manifestation of His righteousness, and must pursue all unrighteousness in every sinner with a "worm that dieth not and a fire that is not quenched." "It is a fearful thing to fall into the hands of the living God. For our God is a consuming fire."

His Right-
eousness.

And as for our conception of heaven, when the world shall obey Jesus Christ and when all those who have surrendered unto His heart of love and have been working with Him throughout the eons, in the establishment of righteousness, shall be with Him in the new earth, no

other heaven can be imagined. The redeemed earth shall be at least a part of heaven, and the city which John saw, the new Jerusalem descending out of heaven from God, shall be established.

"The tabernacle of God shall be with men and He will dwell with them, and they shall be His people; and God, Himself, shall be with them and be their God. And He shall wipe away every tear from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

This must be the end of the atonement of the life and the death of Jesus Christ and the keeping of His commandments, which are all summed up in the great name of God, which is Love.

Not Fully
Done His Will.

With shame I confess that all the disciples naming the name of Jesus Christ have not fully done His will in His spirit of self-sacrifice, and, indeed, have sometimes scarcely seemed to apprehend it. If we had, it is my honest conviction that we could not be gathered here to-day as a "Parliament of Religions," but that we would all be praising God together for His wonderful salvation in Jesus Christ our Lord.

We have already in this Parliament been rebuked by India and Japan with the charge that Christians do not practice the teachings of Jesus. If China has not been heard from in words of even keener censure, it has not been because she has not had good cause, as she thinks of the opium curse forced upon her by the laws of Christian England and of the action of the corrupt legislatures and congresses and presidents who have enacted, or stood by and consented to the enacting of the unjust, selfish, unreasonable, inhuman, unchristian and barbaric anti-Chinese laws of these Christian United States.

I might reply by pointing to our hospital walls and college towers and myriad missionaries of mercy, but I forbear. We have done something, but with shame and tears I say it—as kingdoms and empires and republics, as states and municipalities, and in our commercial and industrial organizations, and even, in a large measure, as an organized church, we have not been practicing the teachings of Jesus as He said them and meant them, as the earliest disciples understood and practiced them, and as we must again submit to them if we are to be the winners of the world for Jesus Christ.

Confession of
Comparative
Failure.

It is no excuse to say that with Christians the nation is not the church. That is a still further confession of comparative failure, for, in so far as the Christian church and Christian state are not coincident, the church has come short of the command of the Master: "Go ye therefore, and disciple all nations, teaching them to observe all things whatsoever I have commanded you."

One of the local papers said the other day that perhaps the non-Christian delegates to this Parliament might be converted to Christianity if they could be taken about Chicago blindfolded.

There have been, and are today, in every Christian community white-souled saints of God, who are following "the Lamb whithersoever He goeth" and bearing His cross after Him; but let us be willing

to say plainly, although with shame, that while we have in the life and death and resurrection and teachings of Christ and the descent of the Holy Ghost the complete remedy for all the ills of individuals and nations, we have lacked the power of conquest because organized Christianity has been saying, "Lord, Lord," to her Master and, as regards politics and society and property and industry, has not been doing the things that He said.

Benjamin Franklin said that a generation of followers of Jesus, who practiced His teachings, would change the face of the earth. And it is true. When evil shall go forth with its deadly poison ready for dissemination, and find Christians who are meek and merciful and poor in spirit and pure in heart, and who count it all joy to be persecuted for righteousness' sake; when it shall dart its venomous tongue at men and women who "resist not evil," who "give to him that asketh" and from the borrower do not turn away; who "being struck upon one cheek turn the other also;" who love their enemies, bless those that curse them, do good to them that hate them and pray for them that spitefully use them and persecute them; who forgive their debtors because God has forgiven them; then shall the old serpent find no blood that shall be responsive to his poisonous touch, and shall sting himself unto the death, even as he did under that other cross which he looked upon as the token of the impotence of righteousness, but which was the wisdom and the power of God unto salvation and the prophecy of the triumph of eternal love.

And this I will say: That our brethren from across the sea have said all we need ask them to say, when, instead of attacking the life and teachings of Jesus, they show that we fail only because we may have said, "Lord, Lord," and not done the things that He said. And this also I say: That the only hope of Asia, as of America and of Africa, as of Europe, is in the love of God and the establishment of His universal kingdom of peace which must be set up on earth and which shall have no end.

Universal
Kingdom of
Peace.

This, my brothers, is all that must, is all that can endure; it is the teaching of teachings and the inspiration of inspirations for the sons of men.

It is of universal application. Jesus was born in the east and has gained His greatest present triumphs in the west. When men shall have begun again to practice the teachings of Jesus in every walk and relationship of life, then there will be no social enigmas unsolved and no political questions unanswered; but men shall be in union with God and at peace with one another, and heaven and earth shall be one in the creation of the "new earth wherein dwelleth righteousness."

And there are indications of such a triumph now. Every language may be translated into every other tongue of man. The last religion of the world has been investigated and its teachings are open to the eyes of all. God today looks down upon such a spectacle of sincere desire and of honest purpose to know the truth as the groaning and travailing creation has never before seen, and the only solu-

Indications of
Such a Tri-
umph.

tion of all the questionings and differences and hopes of men must be in the principles of the ruler of the kingdom of God: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbor as thyself."

No message of love to God and man has ever been in vain. No love of man or God has ever perished from the universe; no life of love has ever been or ever can be lost. This is the only infinite and only eternal message, and this is the reason why the mission and the message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal and that all things must be subdued unto Him; for "Love never faileth; but whether there will be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. For now we see in a mirror darkly, but then face to face; now we know in part, but then shall we know even as also we are known."

"For, lo! the days are hastening on
By prophet bards foretold,
When, with the ever circling years,
Comes round the age of gold;
When peace shall, over all the earth,
Its ancient splendor fling,
And the whole world give back the song
Which now the angels sing."

One Body and
One Spirit.

And when, at last, we shall clearly know what we now dimly see in Jesus Christ, that "Love is righteousness in action;" that mercy is the necessary instrument of justice; that "good has been the final goal of ill," and that through testing, innocence must have been glorified into virtue; when we shall see that God is love and law is gospel, and sin has been transformed into righteousness—then shall we also see that "there is one body and one spirit, even as also we were called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." Then shall we see "that unto each one of us was this grace given according to the measure of the gift of Christ, and we shall all attain unto the unity of the faith and of the knowledge of the Son of God; unto a full grown man; unto the measure of the stature of the fullness of Christ," and

"Every kindred, every tribe on this terrestrial ball,
To Him all majesty ascribe and crown Him Lord of all."

Christianity in Japan; Its Present Condition and Future Prospects.

Paper by PROF. HARNICHI KOSAKI, of Japan.



PROGRESS of Christianity in Japan is quite remarkable. It is only thirty-four years since the first Protestant missionary put his foot on its shore. And it is scarcely twenty years since the first Protestant church was organized in Japan. Yet now there are more Christians here than in Turkey, where missionaries have been working more than seventy years, and there are more self-supporting churches there than in China, where double or thrice number of missionaries have been working nearly a century. In Japan, Christian papers and magazines are all edited by the natives, not only in name but in reality. Christian books, which have been most influential, have nearly all been written or translated by them, while in other countries it is very rare to find the native Christians writing Christian books or editing papers. Only recently the *Christian*, the most influential Christian paper in Japan, had a symposium to name fifteen books which are most useful in leading men to Christianity, instructing Christians and giving good counsel to young people; and it is interesting to see that most of the books named are those written or translated by Japanese Christians.

Christianity in Japan has already reached a stage that no other missionary fields have ever attained. Their native Christians not only take a part in all discussions, but they are in fact leading all kinds of discussions, theological as well as practical. They are leading, not only in all kinds of Christian work, literary and evangelistic, educational and charitable, but they are also leading Christian thought in Japan. Let me relate one or two instances.

Some six or seven years ago, when we were contemplating the

Leading all kinds of Discussions.

union of the Itochi and Kumiai denominations, the two most powerful Christian bodies in Japan, among twenty members of a joint committee appointed by the synod of one and the general council of the other, there were only four missionaries. When a few years ago, the Kumiai denomination adopted a new confession of faith, the missionaries took almost no part. This confession was drawn up by a committee, consisting entirely of Japanese, and adopted in the general council, in which missionaries took very little or no part. In Japan missionaries are really "helpers," and I should say to their credit, they, in most cases, willingly take secondary position in all Christian works. All this, I say, is not to disparage the work of missionaries, but only to show the progress of Christianity among the natives of Japan.

There are now many peculiar features in Japanese Christianity which are seldom seen in other countries.

Peculiar Features.

One distinctive feature lies in the peculiarity of the constituency of its membership. In other countries female members always predominate. For instance, in most of the churches in this country female members are almost two to one in proportion to male members. The membership of the Congregational church in 1892 stands as follows: Male members, one hundred and seventy thousand; female members, three hundred and fifty thousand.

But it is quite otherwise in Japan. Female members, in relation to male members, are nearly three to four. It is almost in inverse ratio as it is in the United States. The statistics of the Kumiai churches in the last year is this: Male members, 6,087; female members, 5,087.

Another fact we may notice is the predominance of young people in our churches. You may step into any of our churches in any city or village and see the audience, and you will be struck by the great preponderance of young faces. We have not yet taken any statistics of members as to their age. But any one who has experience in Christian work there notes this peculiarity. The last year when Dr. F. E. Clark, president of the Y. P. S. C. E., was in Japan, in advising the need of that society, he said that young people were hard to reach and were diffident and slow to take any part in Christian work. But the case is different there. In many places young people are the only people who are accessible. They are most easily reached. In most of our churches young people are most active in all kinds of Christian works, while in some churches young people are so predominant and take everything into their hands that elderly people feel often quite annoyed.

The Shizoku Class.

One more point is the predominance of the Shizoku, or military class. They have been, and still are, the very brains of the Japanese people. Though they are not usually well off in material wealth, they are superior intellectually and morally. Christians in other missionary fields are usually from the lower classes. In India the Brahmans rarely become Christians, neither do the literary class in China. But in Japan the Shizoku class take a lead.

These peculiarities in the constituency of the membership of Christian churches in Japan may be accounted for by the simple fact that the males, the young and the Shizoku classes are most accessible. The Shizoku class, as a body, has had hitherto almost no religion, and they have been mostly Confucianists. By the last revolution they lost their profession as well as their means of support, and thus they are all unsettled in life, and so accessible to every kind of new influence and truth. Young people have also no settled opinions and are open to new influences, and thus accessible to new truth. And so it is with men as compared with women. They are generally more progressive and, hence, more accessible.

These peculiarities are of its strength as well as its weakness. As the Japanese Christian population is composed of such a constituency, the native Christians are more progressive, more active, more able to stand on their own feet, and more capable of establishing self-supporting churches. But this strength is also their weakness. They are more liable to be drifted, more apt to be changed and more disposed to be flippant.

The next peculiar feature of Japanese Christianity is lack of sectarian or denominational spirit. About thirty different denominations of Protestant churches, represented by about an equal number of missionary boards, are on the field, each teaching its own peculiar tenets. But they are making very little impression on our Christians. In fact, denominations which have strong denominational spirit are getting fewer converts than those which have less. The broader their principle or spirit the greater is the number of their converts. Any one who is at all conversant with the history of denominations knows that all over the world, other things being equal, denominations having stronger denominational spirit are making greater gains in their membership than those which have less. But in Japan it is the exception.

We have been having, at first annually, but lately once in three years, what was called "Dai Shin Baku Kwai," which was afterward changed into the Evangelical Alliance, the meeting of all Christians in Japan, irrespective of denominations or churches—the most popular and interesting meeting we have. Japanese Christians do not know any distinction in denominations or churches. But when they found out that there are many different folds, and that one belongs to his denomination not by his own choice but simply by chance or circumstance which could in no way be controlled, there is no wonder that these Christians begin to ask: Why should not we, all Christians, unite in one church?

No Distinction in Denominations.

The union movement in Japan rose at first in some such way. Though we have now lost much of this simple spirit, still Japanese Christians are essentially undenominational. You may see that the church which adopts Presbyterian forms of government refuses to be called "Presbyterian," or "Reformed," and adopted the broad name "Itschi," the "United;" but, not content even with this broad name, it has recently changed it to a still broader name, "Nippon Kinisuto Kio Kwai," "The Church of Christ in Japan."

The church which has adopted an Episcopal form of government lately dropped the name of Episcopacy and adopted instead the name of "The Holy Church of Japan." Kumiai churches for along time had no name except this: "A Church of Christ." When it was found out that it is necessary to adopt some name to distinguish itself from other churches, its Christians reluctantly adopted the name of "Kumiai," which means "associated;" for at that time they happened to form an association of churches which was until then independent of each other. They always refused to be called the "Congregational churches," although they have adopted mostly Congregational policy of church government.

The church union which failed lately may not be revived in any near future. But there is a hope that some day our different denominations may be united in some way.

Doctrinal Mat-
ters.

The third distinctive feature of Japanese Christianity is the prevalence of liberal spirit in doctrinal matters. While missionaries are both preaching and teaching the orthodox doctrines, Japanese Christians are eagerly studying the most liberal theology. Not only are they studying, but they are diffusing these liberal thoughts with zeal and diligence, and so I believe that, with a small exception, most of Japanese pastors and evangelists are more or less liberal in their theology.

While the Presbyterians in the United States are persecuting Drs. Briggs and Smith, the Presbyterians of Japan are almost in a body on the side of these two professors. While the A. B. C. F. M. is strenuously on the watch to send no missionary who has any inclination toward the Andover theology, the pastors and evangelists of the Kumiai churches, which are in close connection with the same board, are advocating and preaching theology perhaps more liberal than the Andover theology. Just to illustrate, some years ago, in one of our councils, when we were going to install a pastor, he expressed the orthodox belief on future life, which was a great surprise to all. Then members of the council pressed hard questions to him so as to force him to adopt the doctrine of future probation, as though it is the only doctrine which is tenable.

Only recently, when a bishop of a certain church was visiting Japan, he was surprised to find that a young Japanese professor in the seminary connected with his own church was teaching quite a liberal theology, and he gave him a strong warning.

As to the
Creeds.

As to the creeds: When the "Church of Christ in Japan" was organized it adopted the Presbyterian and the Reformed standards, namely, the Westminster Shorter Catechism, the Canon of Dort and the Heidelberg Confession of Faith. But Christians of the same church soon found them too stiff, one sided and conservative, and thus they have lately dropped these standards as their creed altogether. They have now the "Apostles' Creed" with a short preface attached to it.

When the Kumiai church was first organized it adopted the nine articles of the basis of evangelical alliance as its creed. But Christians

of the same denomination became soon dissatisfied with its narrowness, and so, in 1890, they made their own creed, which is far simpler and broader. But even this creed is not understood as binding to all, but only as a common expression of religious belief and prevailing among them in general.

Though Japanese Christians are largely on the side of liberal theology, they are not in any way in favor of Unitarianism or even Universalism. Some years ago there was a rumor that the Japanese were in general inclined to Unitarian Christianity. The most of our educated classes have no religion. Though they favor certain kinds of Christian ethical teachings, they have no faith in any religion or supernatural truth, and thus they are seemingly in the same position as certain Unitarians. But Christians are, as a whole, loyal to Christ, and are all to be characterized as evangelical. Often Unitarians and those who call themselves "liberal Christians" are as narrow and prejudiced as some orthodox Christians. And, moreover, their beliefs are too negative. Where there are bigoted, hard orthodox Christians they may have soil to thrive on; but in such a place like Japan they will find it hard work to keep up interest enough to have any religion.

There was a time when Christianity was making such a stride in its progress that in one year it gained forty or fifty per cent increase. This was between 1882 and 1888. These years may be regarded as a flowery era in the annals of Japan. It was in 1883 that, when we were having the "Dai shin Boku Kwai" in Tokyo, perhaps the most interesting meeting in its history, one of the delegates expressed his firm belief that in ten years Japan would become a Christian country. This excited quite an applause, and no one felt it as in any way too extravagant to cherish such a hope; such was the firm belief of most Christians at that time. Since then progress in our churches has not been such as was expected. Not only members have not increased in such a proportion as years before, but in some cases there can be seen a decline of religious zeal and the self-sacrificing spirit. And so in these last few years the cry heard most frequently among our churches has been, "Awake, awake, as in the days past!"

A Flowery Era.

To show the decline of that religious enthusiasm, I may take an illustration from statistics of the Kumiai churches as to its amount of contribution. In 1882 this amount was \$6.72 per Christian; in 1888 this amount ran down to \$2.15, and in the last year there has been still more decline, coming down to \$1.95. In amount of increase of membership there has been a proportional decline. Why there was such decline is not hard to see. Among various causes I may mention three principal ones:

First. Public sentiment in Japan has been always fluctuating from one side to another. It is like a pendulum, now going to one extreme and then to another. This movement of public sentiment, within the last fifteen or twenty years, can easily be pointed out. From 1877 to 1882 I may regard as a period of reaction and that of revival of anti-foreign spirit. During this period the cry "Repel for-

Public Sentiment.

eigners," which was on the lips of every Japanese at the time of the revolution, and since then unheard, was again heard. It was at this time that Confucian teaching was revived in all the public schools, and the emperor issued a proclamation that the western ethical principles were not suitable to the Japanese, and were not to be taught in our public schools.

Then the pendulum went to the other side. And now another era came in. This was a period of western ideas which covers the years between 1882 and 1888. This was the age of great interest in everything that came from abroad. Not only was English eagerly taught, but all sorts of foreign manners and custom were busily introduced. Foreign costumes, not only of gentlemen but of ladies, foreign diet as well as foreign liquors became most popular among all classes. Every newspaper, almost without exception, advocated the adoption of everything foreign, so that Japan seemed as if it would be no longer an oriental nation, but would become occidentalized. It was at this time that such a paper as *Jiji Shimpō* advocated adoption of Christianity as the national religion of Japan. It was no wonder that people poured into Christian churches and that the latter made unprecedented strides in progress.

Anti-Foreign
Spirit

But the pendulum swung to its extreme and now another movement came in. The sign of reactionary and anti-foreign spirit might be seen in everything—in customs, in sentiments, as well as in opinions. Then the "Japan for the Japanese" became heard in all the corners of the empire. Everything that has flavor of foreign countries has been stigmatized as unworthy of adoption by the Japanese, and, instead of it, everything native is praised as superior or worthy of preservation. Buddhism, which has been regarded for years as a religion of the ignorant and inferior classes, is now praised as a superior religion, much superior to Christianity, and many who once favored adoption of Christianity as the national religion are seen publicly in Buddhist ceremonies. Christianity is denounced as antagonistic to the growth of our national spirit, in conflict with our best morality, and also as against the intent of the imperial edict which was issued two years ago as the code of morals in all our schools. Conflict between Christianity and national education has become the most popular theme among certain classes of the people. Strong sense of national feeling has been aroused among all classes of people, and now it is not strange that Christians also feel its influence.

And thus the doors to Christianity seem to have been closed and we have a great decline in its growth. But now, again, the pendulum has reached another end and there are signs that another era is ushering in. Every movement has rhythm, says Herbert Spencer, and this is true in the progress of Christianity in Japan.

One word as to the prospect in future. That Japan will not become a Christian nation in a few years is a plain fact. But that it will become one in the course of time is almost above doubt, and it is only a question of time. Still "Rome cannot be built in a day," and

so it will take time to Christianize Japan. That there are strong obstacles and great hindrances can easily be seen. It may be easy to show the reasonableness of Christianity, but to instill true Christian spirit into the heart of the people is not an easy task. We can show them more easily the folly of other religions, but to build up a true Christian church requires a long time. As it was in the time of the apostles and prophets, so it will be in Japan that, except a certain grain of wheat falls into the earth and dies, it abideth by itself alone. Unless a great many precious lives shall be spent in this difficult and great work we cannot hope much for its results.

I am not at all anxious about the future of Christianity in Japan, as far as its final victory is concerned. But there are many difficult problems pressing us hard for their solution. I shall here simply state these problems in a few words.

Future of
Christianity in
Japan.

First. The first problem that comes under our notice is that of relation between Christianity and our nationality, namely, our national habit and spirit. Professor Inonge and others have been raising their voices against Christianity, claiming it is in conflict with our national spirit. And this cry against Christianity has become so popular among Buddhists, Shintoists and Reactionists that they make it the only weapon of their attack against Christianity. But in my belief this problem is not so hard as it looks. What outsiders think to be the real conflict seems to us only shadow and vapor.

Second. Relation between missionaries and native Christians is another problem. How must they be related? In other countries, such as India or China, such a question, perhaps, may never arise, but in Japan it is entirely different. Japanese Christians will never be satisfied under missionary auspices. To be useful to our country the missionaries must either co-operate or join native churches and become like one of the native workers.

Third. Problem of denominations and church government is another difficulty. Of course we shall not entirely dispense with denominations and sects. But it seems rather foolish to have all denominations which are peculiar to some countries and which have certain peculiar history attached to them, introduced into Japan where no such history exists and where circumstances are entirely different. And so we think we can reduce the number of denominations. But how to begin is a hard problem.

So, also, with the form of church government. It is needless to say that we need not or ought not to copy in any way the exact forms of church governments which are in vogue in the United States or in any other countries. But to formulate a form of government that suits our country the best, and at the same time works well elsewhere, is quite a difficult task.

Fourth. Whether we need any written creed, and if so, what kind of creed is best to have, is also a question. In all teachings of missionaries and others there is always more or less of husks mixed with genuine truth. And at the same time every form of Christianity has

Husks with
Genuine Truth.

some excellent truth in it. And it is hard to make distinction between essentials and non-essentials, between creed and husks. This is a hard problem for Japanese theologians to solve.

Japanese Christians must solve all these problems by themselves. I believe there is a grand mission for Japanese Christians. I believe that it is our mission to solve all these problems which have been and are still stumbling blocks in all lands; and it is also our mission to give to all the oriental nations and the rest of the world a guide to true progress and a realization of the glorious Gospel which is in Jesus Christ.

And now, in conclusion, I may say that Christianity is from God and so it will be in all times. We may plan many things, but all will be executed by the divine will. As the saying runs, "Man proposes and God disposes." Then our prayer is and always must be: "Thy kingdom come, Thy will be done as in heaven so in earth."





Rev. George Dana Boardman, Philadelphia, Pa.

Christ the Unifier of Mankind.

Paper by REV. DR. GEORGE DANA BOARDMAN, of Philadelphia.



NVOYS Extraordinary and Ministers Plenipotentiary in the Kingdom of God, Men and women: The hour for the closing of this most extraordinary convention has come. Most extraordinary, I say, for this congress is unparalleled in its purpose—not to array sect against sect, or to exalt one form of religion at the cost of all other forms, but to unite all religion against all irreligion. Unparalleled in its composition save on the day of Pentecost, and it is Pentecostal day again, for here are gathered together devout men from every nation under heaven—Persians and Medes and Elamites and dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of

Lybia about Cyrene, and sojourners from Rome, both Jews and Proselytes, Cretans and Arabians, we do hear them speaking every man in his own language, and yet as though in one common vernacular, the wonderful works of God.

All honor to Chicago, whose beautiful "white city" symbolizes the architectural unity of the one city of our one God. All honor to those noble officers—this James the Just, surnamed Bonney, and this John the Beloved, whose name is Barrows—for the far-reaching sagacity with which they have conceived and the consummate skill with which they have managed this most august of human parliaments, this crowning glory of the earth's fairest fair.

And what is the secret of this marvelous unity? Let me be as true to my own convictions as you, honored representatives of other religions, have been nobly true to your own. I believe it is Jesus of Nazareth who is the one great unifier of mankind. Jesus Christ unifies mankind by His incarnation. For when He was born into the world He was born "The Son of Man." Ponder the profound significance of this unique title. It is not "a son of men," it is not "a son of man,"

Most August
of Human Par-
liaments.

it is not "the son of men," but it is "The Son of Man." That is to say, Jesus of Nazareth is the universal Homo, the essential Vir, the son of human nature blending in Himself all races, ages, sexes, capacities, temperaments. Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total unfolded, fulfilled humanity, the Son of Mankind.

The Religion of Mankind. All other religions, comparatively speaking, are more or less topographical. For example, there was the institute religion of Palestine; the priest religion of Egypt, the hero religion of Greece, the empire religion of Rome, the Gueber religion of Persia, the ancestor religion of China, the Vedic religion of India, the Buddha religion of Burmah, the Shinto religion of Japan, the Valhalla religion of Scandinavia, the Moslem religion of Turkey, the spirit religion of our American aborigines. But Christianity is the religion of mankind. Zoroaster was a Persian; Mohammed was an Arabian. But Jesus is the Son of Man. And, therefore, His religion is equally at home among black and white, red and tawny, mountaineers and lowlanders, landsmen and seamen, philosophers and journeymen, men and women, patriarchs and children.

Jesus Christ is unifying mankind by His own teaching. Take, in way of illustration, His doctrine of love as set forth in His own mountain sermon. For instance, His beatitudes, His precepts of reconciliation, non-resistance, love of enemies, His bidding each of us use, although in solitary closet prayer, the plural, "Our, we, us." Or take, particularly, Christ's summary of His mountain teaching as set forth in His own golden rule. It is Jesus Christ's positive contribution to sociology, or the philosophy of society.

Without loitering amid minute classification, it is enough to say that the various theories of society may, substantially speaking, be reduced to two.

The first theory, to borrow a term from chemistry, is the atomic. It proceeds on the assumption that men are a mass of separated units or independent Adams, having no common bond of organic union or interfunctional connection. Pushing to the extreme the idea of individualism, its tendency is egotistic, disjunctive, chaotic.

The second theory, to borrow again from chemistry, is the molecular. It proceeds on the assumption that there is such an actuality as mankind, and this mankind is, so to speak, one colossal person; each individual member thereof forming a vital component, a functional factor in the one great organism, so that membership in society is universal, mutual, co-membership. Recognizing each individual of mankind as a constituent member of the one great human corpus, its tendency is altruistic, co-operative, constructive. Its motto is, "We are members one of another." It is the theory of Jesus Christ and those who are His.

I say, then, that it is Jesus Christ Himself who has given us the key to that greatest of modern problems—the problem of sociology. Do you not see, then, that when every human being throughout the world

obeys our Master's golden rule, all mankind will, indeed, become one glorious unity?

Or take Christ's doctrine of neighborhood, as set forth in His parable of the good Samaritan. According to this parable neighborhood does not consist in local nearness; it is not a matter of ward, city, state, nation, continent; it is a matter of glad readiness to relieve distress wherever found. Jesus transfigures physical neighborhood into moral, abolishing the word "foreigner," making "the whole world kin." "Mankind," what is it but "Man-kinned?" How subtle Shakespeare's play on words when he makes Hamlet whisper aside in presence of his royal but brutal uncle :

A little more than kin and less than kind.

Or take Christ's doctrine of mankind as set forth in His own missionary commission. After two thousand years of an exclusively Jewish religion the risen Lord bids His countrymen go forth into all the world and preach the Gospel of reconciliation to every creature, discipling to Himself every nation under heaven. How majestically the son of Abraham dilates into the Son of Man. How heroically His great apostle to the gentiles, St. Paul, sought to carry out his Master's missionary commission. In fact, the mission of Paul was a reversal of the mission of Abraham. Great was Abraham's call; but it was a call to become the founder of a single nationality and an isolated religion. Greater was Paul's call, for it was the call to become the founder, under the Son of Man, of a universal brotherhood and a cosmopolitan religion. He himself was the first conspicuous human illustration of his Master's parable of the good Samaritan.

And so he sent forth into all the world of the vast Roman empire announcing, it might almost be said in literal truth, to every creature under heaven the glad tidings of mankind's reconciliation in Jesus Christ. In the matter of the "solidarity of the nations," Paul, the Jew apostle to the Gentiles, towers over every other human hero, being himself the first conspicuous human deputy to the parliament of man, the federation of the world.

Paul the Human Hero.

Do you, then, not see that when every human being believes in Christ's doctrine of mankind, as set forth in His missionary commission, all mankind will indeed become one blessed unity?

Or take Christ's doctrine of the church, as set forth in His own parable of the sheep and the goats—a wonderful parable, the magnificent catholicity of which we miss, because our commentators and theologians, in their anxiety for standards, insist on applying it only to the good and the bad living in Christian lands, whereas it is a parable of all nations in all times.

What unspeakable catholicity on the part of the Son of Man! Oh, that His church had caught more of His spirit; even as His Apostle Peter did when, discerning the unconscious Christianity of heathen Cornelius, he exclaimed: "Of a truth I perceive that God is no respecter of persons; but that in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

Do you see, then, that when every human being recognizes in every ministering service to others a personal ministry to Jesus Christ Himself, all mankind will indeed become one blessed unity?

Summary of
Christ's Teach-
ings.

Once more, and in a general summary of Christ's teaching, take His own epitome of the law as set forth in His answer to the lawyer's question: "Master, which is the greatest of the commandments?" And the Master's answer was this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets."

Not that these two commandments are really two; they are simply a twofold commandment; each is the complement of the other; both being the obverse and the reverse legends engraved on the golden medallion of God's will. In other words, there is no real difference between Christianity and morality, for Christianity is morality looking Godward; morality is Christianity looking manward. Christianity is morality celestialized. Thus on this twofold commandment of love to God and love to man hangs, as a mighty portal hangs on its two massive hinges, not only the whole Bible from Genesis to Apocalypse, but also all true morality, natural as well as revealed, or, to express myself in language suggested by the undulatory theory: Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of His impulses, the heat of His grace, the light of His truth, the electricity of His activities, the magnetism of His nature, the affinities of His character, the gravitation of His will. In brief, love is the very definition of Deity Himself: "God is love; and he that abideth in love abideth in God and God in him."

"I'm apt to think the man
That could surround the sum of things, and spy
The heart of God, and secrets of His empire,
Would speak but love. With him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology."

Do you not, then, see that when every human being loves the Lord his God with all his heart, and his neighbor as his own self all mankind will indeed become one blessed unity?

Jesus Christ is unifying mankind by His own death. Tasting, by the grace of God, death for every man, He became by that death the propitiation, not only for the sins of the Jew, but also for the sins of the whole world. And in thus taking away the sin of the whole world by reconciling in Himself God to man and man to God, He is also reconciling man to man. What though His reconciliation has been slow, ages have elapsed since He laid down His own life for the life of the world, and the world still rife with wars and rumors of wars, underrate not the reconciling, fusing power of our Mediator's blood.

Recall the memorable prophecy of the high priest Caiaphas, when he counseled the death of Jesus on the ground of the public necessity:

"Ye know nothing at all, nor do ye take account that it is expedient for you, that one man should die for the people and that the whole nation perish not."

But the Holy Ghost was upon the sacrilegious pontiff, though he knew it not, and so he builded larger than he knew. Meaning a narrow Jewish policy, he pronounced a magnificently catholic prediction: Now this he said not of himself; but being high priest that year he prophesied that Jesus should die for the nation; and not for the nation only, but that He might also gather together (synagogue) into one the children of God that are scattered abroad.

Accordingly, the moment that the Son of Man bowed His head and gave back His spirit to His Father, the veil of the temple was rent in twain from the top to the bottom; thus signifying that the way into the true Holy of Holies was henceforth open to all mankind alike; to Roman Clement as well as to Hebrew Peter; to Greek Athanasius as well as to Hebrew John; to Indian Khrishnu Pal as well as to Hebrew Paul. For in Christ Jesus, Gentiles, who were once far off, are made nigh; for He is the world's peace, making both Jews and non-Jews one body, breaking down the middle wall of partition between them, having abolished on His own cross the enmity, that He might create in Himself of the twain, Jews and non-Jews, one new man, even mankind Christianized into one unity, so making peace. Thus the cross declares the brotherhood of man, under the Fatherhood of God, in the Sonhood of Christ. Aye, Jesus Christ is the unifier of mankind.

Jesus Christ is unifying mankind by His own immortality. For we Christians do not worship a dead, embalmed Deity. The Son of Man has burst the bars of death and is alive for evermore, holding in His own grasp the keys of hades. The followers of Buddha, if I mistake not, claim that Nirvana, that state of existence so nebulous that we cannot tell whether it means simple unconsciousness or total extinction, is the supremest goal of aspiration; and that even Buddha himself is no longer a self-conscious person, but has himself attained Buddhahood, or Nirvana. On the other hand, the followers of Jesus claim that He is still alive, sitting at the right hand of the Majesty in the heavens, from henceforth expecting, till He make His foes His footstool. Holding personal communion with Him, His disciples feel the inspiration of His vitalizing touch, and, therefore, are ever waking to broader thoughts and diviner catholicities.

As He Himself promised, He is with His followers to the end of the eon, imbuing them with his own gracious spirit; inspiring them to send forth His evangel to all nations; to soften the barbarism of the world's legislations; to abolish its cruel slaveries, its desolating wars, its murderous dramshops, its secret seraglios; to found institutes for body, and mind and heart; to rear courts of arbitration; to lift up the valleys of poverty; to cast down the mountains of opulence; to straighten the twists of wrongs; to smooth the roughness of environ-

Alive For
Evermore.

ment; in brief, to uprear out of the debris of human chaos the one august temple of the new mankind in Jesus Christ.

Thus the Son of Man, by His own incarnation, by His own teachings, by His own death, by His own immortality, is most surely unifying mankind.

The One Uni-
versal Man.

And the Son of Man is the sole unifier of mankind. Buddha was in many respects very noble, but he and his religion are Asiatic. What has Buddha done for the unity of mankind? Mohammed taught some very noble truths, but Mohammedanism is fragmental and antithetic. Why have not his followers invited us to meet at Mecca? Jesus Christ is the one universal man, and therefore it is that the first parliament of religions is meeting in a Christian land, under Christian auspices. Jesus Christ is the sole bond of the human race; the one nexus of the nations, the great vertebral column of the one body of mankind. He it is who by His own personality is bridging the rivers of languages, tunneling the mountains of caste, dismantling the fortresses of nations, spanning the seas of races, incorporating all human varieties into one majestic temple-body of mankind.

For Jesus Christ is the true center of gravity, and it is only as the forces of mankind are pivoted on Him that they are in balance. And the oscillations of mankind are perceptibly shortening as the time of the promised equilibrium draws near. There, as on a great white throne, serenely sits the swordless King of ages—Himself both the ancient and the infant of days—calmly abiding the centuries, mending the bruised reed, fanning the dying wick, sending forth righteousness unto victory; there He sits, evermore drawing mankind nearer and nearer Himself; and as they approach I see them dropping the spear, waving the olive branch, arranging themselves in symmetric, shining, rapturous groups around the divine Son of Man, He Himself being their everlasting mount of beatitudes.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace."

Peace, and no longer from its brazen portals
The blast of War's great organ shakes the skies;
But beautiful as songs of the immortals
The holy melodies of love arise

Reconciliation Vital, Not Vicarious.

Paper by REV. THEODORE F. WRIGHT, Ph. D.



HERE are certain dicta of Scripture which are universal because fundamental, and fundamental because universal. One of these is that saying of the Apostle John, "God is Love, and he that dwelleth in Love dwelleth in God and God in him." Once of sympathies so narrow that he was for bringing fire from heaven down upon a village which would not receive his Lord as He journeyed, he was now so tenderly conscious of the Infinite Love which had sought him out and gathered him, that he could say: "He that loveth not knoweth not God, for God is love; beloved, if God so love us, we also ought to love one another."

John had attained to this conviction by the process of religious experience. Others have seen the same infinite fact written in vernal fields and ripening harvests. Others find it in the intricate harmony of natural forces. They all see that there is as the center and source of life a fountain of fatherliness which is even begetting and nurturing, so that, indeed, we cannot conceive of the idle God, the neglectful God or the God of limited interests. Our minds will not work until we place before them the ever-creating God who neither slumbers nor sleeps; the ever present Help. "Peradventure He sleepeth" might be said of Baal, for there was no answer; but when Elijah called on the God of Abraham, of Isaac and of Israel, "the fire of the Lord fell."

Universal
Divine Love.

It is in the light of this fact of the universal Divine Love that the fallen condition of man finds its remedy disclosed. There may have been a time when this light was so dim that Judaism fancied its God a partisan, and a regressive Christianity thought that it had ascertained the limits of the Divine care, but now we know that God is one, and that "His tender mercies are over all His works." This being so, it is true to say that fallen man was succored by the same love that created him. The father of the prodigal does not sulk in his tent while some elder brother is left to search out the wanderer and bring

therefore He bade His hearers prepare the way of Jehovah and make strait His path.

The Inevitable Conflict.

Born of woman, and so open to every temptation, He was early led to find the written word, His light of life. He went about His father's business by expounding it. Tried in the wilderness, He made no other answer than the law. Going about doing good, He healed the sick and gave sight to the blind and brought good tidings to the meek. At Jerusalem He cleansed the temple of its corruption, even as He was daily rendering His own nature the temple of God. The inevitable conflict was not shunned. The perceived unfaithfulness of many did not provoke a word of resentment. The attempts of habitual sinners of this world and the other to overthrow Him failed again and again, but it was inevitable that there must be a last and most direful assault. He foresaw it, but behold the conduct of infinite love. He bathed His disciples' feet in order to teach them the new commandment of love to one another. He bade them be not troubled, and spoke of the peace He had to give to them. He chastened Himself in the garden. On His way to the cross He asked them to weep rather for themselves than for Him. He gave the mother a son to care for her old age. To perjured Peter His answer had been but a look. To the false accusations He had been dumb. For His love they were His adversaries, but He gave Himself unto prayer.

Rising again He came with indescribable gentleness to the recognition of Mary Magdalene. To the two discouraged disciples He was all patience. To doubting Thomas He was infinitely condescending. As He stood there for the time made visible to their spiritual sight, having entered where the doors were shut, He was the embodiment of prophecy fulfilled, of divine love triumphant. He was, He is "Our Lord and our God," "the brightness of His glory, the express image of His person."

Vital Union Between Man and God.

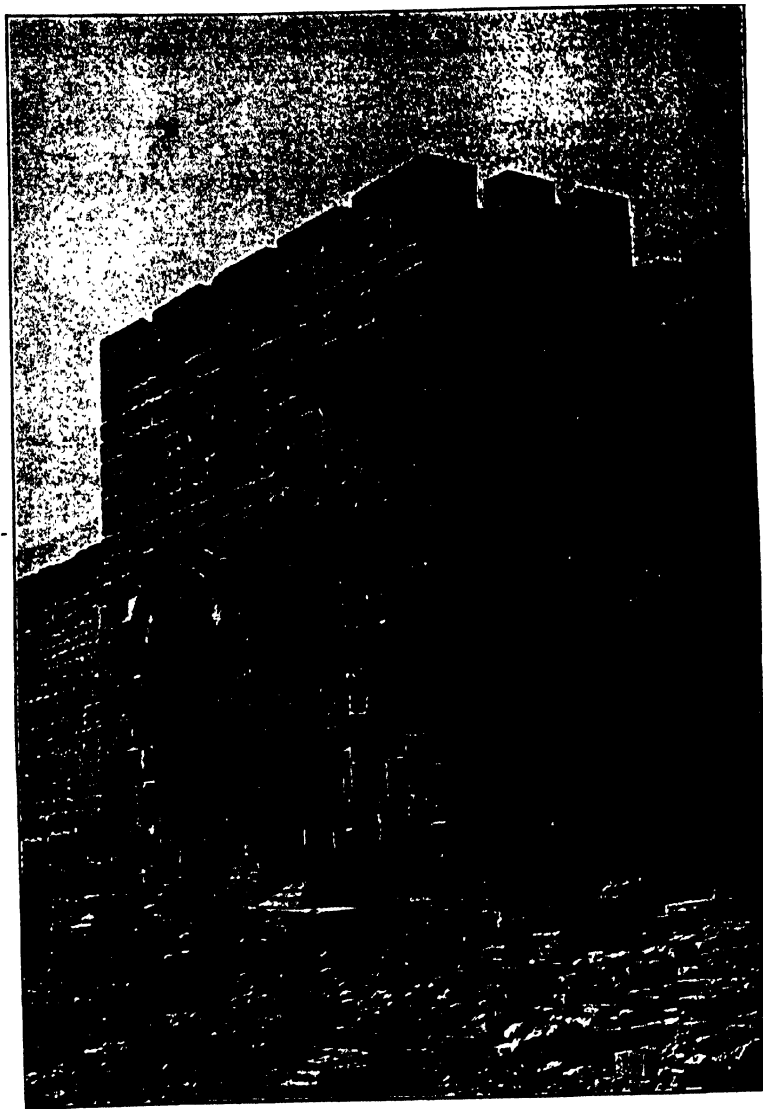
This is no merely vicarious act of a subordinate or additional person of God. It was the act of God Himself to restore the vital union between man and Himself, that union which man had severed by increasing self-assertion, waywardness and wickedness, and which could only be renewed by contrition and return and reconciliation. In the case of the man healed of his blindness, in the ninth chapter of John, we have first the evil condition, then the remedy offered, next the remedy accepted, at once the cure effected, and finally a vital union of safety for him established with the Lord, as shown by his saying, "Lord, I believe," and by his worshiping Him. In more difficult cases, as we know by some experience, the knowledge of the remedy may be cold and unfruitful in the memory until in seeking to lead a less selfish life, to be worthy of a loving wife or a trusting child, or to consecrate our lives in full to the Lord's service, we begin to form new motives with the divine aid, to hate what we once wickedly loved, and to love what we once wickedly hated, and so, little by little, born from above, a new heart is formed within us, and we come to act as faithful rather than as unfaithful servants of the Lord, as friends rather than as

enemies. So do we cease to do evil and learn to do well, if we will.

Thus we may see that the will and the power to rescue and to reconcile wayward souls sprang from the infinite love; that the method is that of the divine order, and that the result in the individual redeemed through repentance and regeneration is just what man's fallen state required and requires. It is precisely as Paul said: "God was in the Christ reconciling the world unto Himself." (2 Cor., v, 19.) And again He said: "In Him dwelleth all the fullness of the Godhead bodily." (Col., xi, 9) "We dwell in Him," said John once more, "and He in us; we love Him because He first loved us." "This is the true God and eternal life."

That uncreated beauty which has gained
My raptured heart, has all my glory stained;
His loveliness my soul has prepossessed,
And left no room for any other guest.





The Gate of Jerusalem.

The Only Possible Method of Religious Unification of the Human Race.

Paper by REV. WILLIAM R. ALGER, of New York.



N considering the subject that now asks your attention, "The Only Possible Method of Religious Unification," we must work our way to the solution of the problems by defining our terms and distinguishing the steps. What is unity? The most authoritative speculative thinker that ever lived has given the only possible definition of unity that ever has or ever can be given: "Unity is the measure of genus and the head or principle." Unity, therefore, is not oneness within itself, a series of self-distinction in a free whole. No unity can be divided, but every unity can be indefinitely multiplied. There is no real unity except a person, a free spirit, and the genus of that order of individuals is God. God is the measure of all person-

alities. God is Himself an absolute, self-determined and free self-consciousness; that is, the measure of genus and the head of the innumerable number of its representatives. Unification is the taking up of many into an already existing unity and the pervasion of the many by the one. All unities are derived from God, the absolute unity.

Source of All
Unities.

Fourteen hundred million human beings represent a generic unity of mankind. How can they be unified? Never by any mere struggles of their own, but just in proportion as they face their egoistic wills and replace them with the divine will they become unified. The ideal unity of the human race already exists in the mind and purpose of God and in the developing destiny of the human race; but, alas! it is not consciously recognized by the component individuals who represent it, and is not manifested by them in their own voluntary activity. Why? The reason why is this cosmic spirit, of which Professor Huxley has so recently spoken, the insurrectionary spirit of the parts, the rebellion

of the parts against the whole. This insurrectionary spirit is a personification, a collectivity in a person, an act of sin-guilt. It is evil, but not guilt. Guilt comes in with the voluntary rebellion of the individual free spirit. Liberals have rebelled, but they simply blink the whole problem of evil and assert "there is no evil, man is divine." Man is not divine in actuality; he is in potentiality. Man is a rational animal. He is a divine animal. The animality is actual, until he develops the potentiality by voluntary co-operation with divine grace.

The Several
steps in Unifi-
cation.

The first form of partial unification of the human race is the æsthetic unification. The second step is the scientific unification; the third is the essential; the fourth is the political unification by the establishment of an international code for the settlement of all disputes by reason. The fifth will be the commercial and social, the free circulation of all the component items of humanity through the whole of humanity. Our commerce, steamships, telegraphs and telephone, and so forth; the ever increasing travel is rapidly bringing that about, but the commercial spirit, as such, is cosmic, is selfish. They seek to make money out of others by the principle of profit, getting more than they should. The next partial form of unification is the economic. The economic unification of the human race will be what? The transfer of civilization from its pecuniary basis to the basis of labor. The whole effort of the human race must not be to purchase goods and sell them in order to make money. It must be to produce goods and distribute them on the principles of justice for the supply of human wants, without any profit. The pursuit of money is cosmic and hostile. The money I get nobody else can have, but the spirit of co-operation is unifying and universal, because in the spiritual order there is no division; there is nothing but wholes. The knowledge I have all may have, without division. And when we work in co-operation, instead of antagonism, in producing and distributing the goods of this life, the interest of all men will be one, namely, to reduce cost to the minimum and increase product to the maximum. That will abolish waste and make the whole earth one in interest, while now they are bristling with hostility.

There are three in unity, if I may so speak, unification of the whole race, for which seven is whole, the whole made up of six preceding distinctions. Now the seventh is a trinity. Let us see what are the three. We have the philosophical unification and the theological unification, and the unity of those is the religious unification. Let me define. Philosophy is the science of ultimate ground. Theology is the science of the first principle. The unity of those two, transfused through the whole personality and applied as the dominant spirit of life in the regulation of conduct through all its demands, is religion. That is the pure, absolute, universal religion in which all can agree.

The first great obstacle to overcome is our environment—our social environment. Our social environment, instead of being redeemed, instead of representing the archetype mind of God, the redemptive, is cosmic, and it is utterly vain for us to go and preach Christianity,

when just as fast as we utter these precepts they are neutralized by the atmospheric environments in which they pass. The great anti-Christ of the world is the unchristian character and conduct of Christendom. All through Christendom we preach and profess one set of precepts and practice the opposite. We say, "Seek ye first the kingdom of heaven and righteousness, and all else shall be added unto us." We put the kingdom of heaven and its righteousness in the background and work like so many incarnate devils for every form of self-gratification.

The great obstacle to the religious unification of the human race is the irreligious always associated and often identified with the religious. There are three great specifications of that. First, hatred is a made religion. Did not the Brahmans and the Mohammedans slaughter each other in the streets of Bombay a few days ago, hating each other more than they loved the generic humanity or God? Did not the Catholics and Protestants struggle together furiously and come near committing murder in Montreal and Toronto a few days ago? All over the world the hatred of the professors of religion for one another is irreligion injected into the very core of religion. That is fatal.

Obstacles to
Religion.

Rites and ceremonies are not religion. A man may repeat the soundest creed verbally a hundred times a day for twenty years. He may cross himself three times and bend his knee and bow his head, and still be full of pride and vanity; or he may omit those ceremonies and retreat to himself into his closet and shut the door, and in struggle with God efface his egoism and receive the divine spirit. That is religion, and so on through other manifestations. We must arrive at pure, rational, universal interpretations of all the dogmas of theology. We must interpret every dogma in such a way that it will agree with all other dogmas in a free circulation of the distinctions through the unity. Then the human race can be united on that. They never can on the other. We must put the preponderating emphasis, without any division, on the ethical aspects of religion instead of on the speculative. Formerly, it was just the other way. We are rapidly coming to that. The liberalists began their protests against the Catholic and evangelical theology by supporting the ethical, emphasizing character and conduct. But all the churches now recognize that a man must have a good character, that he must behave himself properly, morally. There is not one that doubts or questions it. These have become commonplaces, and yet the liberals stay right there and don't move a step.

Liberalism thus far has been ethical and shallow. Evangelicism has been dogmatic, tyrannical and cruel, to some extent irrational, but it has always been profound. It has battled with the real problems which the liberalists have simply blinked at, and settled these problems in universal agreement. For example, the doctrine of the fall of Adam. There was a real problem. The world is full of evil; God is perfect; he could not create imperfections. How happened it? Why,

man was created all right, but he fell. It was an amazingly original, subtle and profound stroke to settle a real problem. The liberals came up and, saying it was not the true solution, they blinked at the problem and denied that it existed. Now the real solution seems to me is not that the evils in the universe have come from a fall.

Redemption
Must Be Real-
ized on Earth.

The fall of an archdemoniac spirit in heaven does not settle the problem; it only moves it back one step. How did he fall? Why did he fall? There can be no fall in the archetypal of God. Creatures were created in freedom to choose between good and evil in order that through their freedom and the discipline of struggle with evil they might become the perfected and redeemed images of God. That settles the problem and we can all agree on that. Of course you want an hour to expound it. This hint may seem absurd, but there is more in it. Finally, I want to say we must change the emphasis, from the world of death to this world. Redemption must not be postponed to the future. It must be realized on the earth. I don't think it is heresy to say that we must not confine the idea of Christ to the mere historic individual, Jesus of Nazareth; but we must consider that Christ is not merely the individual. He is the completed genus incarnate. He is the absolute generic unity of the human race in manifestation. Therefore, he is not the follower of other men, but their divine exemplar. We must not limit our worship of Christ to the mere historic person, but must see in the individual person the perfected genus of the divine humanity which is God Himself, and realize that that is to be multiplied. It cannot be divided, but it may be multiplied commensurately with the dimensions of the whole human race.



The Need of a Wider Conception of Revelation, or Lessons from the Sacred Books of the World.

Paper by PROF. J. ESTLIN CARPENTER, of Oxford.



HE congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the nineteenth century, and no country in the world possesses the needful boldness of conception and organizing energy save the United States of America. History does indeed record other endeavors to bring the religions of the world into line. The Christian fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphus, about 250 B. C., with the attempt to procure the sacred books, not only of the Jews, but also of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnicians, Syrians and Greeks. The great Emperor Akbar (the contemporary of Queen Elizabeth) invited to his court Jews, Christians, Mohammedans, Brahmans and Zoroastrians. He listened to their discussions, he weighed their arguments, until (says one of the native historians) there grew gradually as the outline on a stone the conviction in his heart that there were sensible men in all religions. Different indeed is this from the court condemnation by the English lexicographer, Samuel Johnson, who said a hundred years ago: "There are two objects of curiosity—the Christian world and the Mohammedan world; all the rest may be considered barbarous." This congress meets, I trust, in the spirit of that wise old man who wrote: "One is born a Pagan, another a Jew, a third a Mussulman. The true philosopher sees in each a fellow seeking after God." With this conviction of the sympathy of religions, I offer some remarks founded on the study of the world's sacred books.

Sympathy of
Religions.

I will not stop to define a sacred book, or distinguish it from those which, like the "Imitatio Christi," the "Theologia Germanica," or "Pilgrim's Progress," have deeply influenced Christian thought or feeling. It is enough to observe that the significance of great collections of religious literature cannot be overestimated. As soon as a faith produces a scripture, *i. e.*, a book invested with legal or other authority, no matter on how lowly a scale, it at once acquires an element of permanence. Such permanence has both advantages and dangers. First of all, it provides the great sustenance for religious affection; it protects a young and growing religion from too rapid change through contact with foreign influences; it settles a base for future internal development; it secures a certain stability; it fixes a standard of belief, consolidates the moral type.

A Nation
without Scrip-
tures.

It has been sometimes argued that if the Gospels had never been written, the Christian church which existed for a generation ere they were composed, would still have transmitted its orders and administered its sacraments, and lived on by its great tradition. But where would have been the image of Jesus enshrined in these brief records? How could it have sunk into the heart of nations and served as the impulse and the goal of endeavor, unexhausted in Christendom after eighteen centuries? The diversity of the religions of Greece, their tendency to pass into one another, the ease with which new cults obtained a footing in Rome, the decline of any vital faith during the last days of the republic, supply abundant illustrations of the religious weakness of a nation without scriptures. On the other hand, the dangers are obvious. The letter takes the place of the spirit, the transitory is confused with the permanent, the occasional is made universal, the local and temporal is erected into the everlasting and absolute.

Holy Book.
Broadest Ele-
ment of Reve-
lation.

The sacred book is indispensable for the missionary religion. Even Judaism, imperfect as was its development in this direction, discovered this as the Greek version of the seventy made its way along the Mediterranean. Take the Koran from Islam, and where would have been its conquering power? Read the records of the heroic labors of the Buddhist missionaries and of the devoted toil of the Chinese pilgrims to India in search of copies of the holy books; you may be at a loss to understand the enthusiasm with which they gave their lives to the reproduction of the teachings of the Great Master; you will see how clear and immediate was the perception that the diffusion of the new religion depended on the translation of its scriptures.

And now, one after another, our age has witnessed the resurrection of ancient literatures. Philology has put the key of language into our hands. Shrine after shrine in the world's great temple has been entered; the songs of praise, the commands of law, the litanies of penitence, have been fetched from the tombs of the Nile or the mounds of Mesopotamia, or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application

in diverse modes to all. Suffer me to illustrate this very briefly under three heads: First, ideas of ethics; second, ideas of inspiration; third, ideas of incarnation.

The sacred books of the world are necessarily varied in character and contents. Yet no group of scriptures fails to recognize, in the long run, the supreme importance of conduct. Here is that which, in the control of action, speech and thought, is of the highest significance for life. This consciousness sometimes lights up even the most arid wastes of sacrificial detail.

All nations do not pass through the same stages of moral evolution within the same periods, or mark them by the same crises. The development of one is slower, of another more swift. One people seems to remain stationary for millenniums, another advances with each century. But in so far as they have both consciously reached the same moral relations and attained the same insight, the ethical truth which they have gained has the same validity. Enter an Egyptian tomb of the century of Moses' birth and you will find that the soul, as it came before the judges in the other world, was summoned to declare its innocence in such words as these: "I am not a doer of what is wrong, I am not a robber, I am not a murderer, I am not a liar, I am not unchaste, I am not the causer of others' tears." Is the standard of duty here implied less noble than that of the decalogue? Are we to depress the one as human and exalt the other as divine? More than five hundred years before Christ the Chinese sage, Lao Tsze, bade his disciples, "Recompense injury with kindness," and at the same great era, faithful in noble utterance, Gautama, the Buddha, said, "Let man overcome anger by liberality and the liar by truth." Is this less a revelation of a higher ideal than the injunction of Jesus, "Resist not evil, but whosoever smiteth thee on thy right cheek turn to him the other also?" The fact surely is that we cannot draw any partition line through the phenomena of the moral life and affirm that on one side lie the generalizations of earthly reasons and on the other the declarations of heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision are not all of equal merit, but they must be explained in the same way. The moralists of the flowery land, even before Confucius, were not slow to perceive this, though they could not apply it over so wide a range as that now open to us. Heaven in giving birth to the multitudes of the people to every faculty and relationship affixed its law. The people possess this normal virtue.

The Development of moral evolution.

In the ancient records gathered up in the Shu King, the Duke of Chow related how Hea would not follow the leading of Shang Ti, supreme ruler of God. "In the daily business of life and the most common actions," wrote the commentator, "we feel, as it were, an influence exerted on the intelligence, the emotions and the heart. Even the most stupid are not without their gleams of light." This is the leading idea of Ti, and there is no place where it is not felt. Modern ethical theory, in the forms which it has assumed at the hands of Butler, Kant and Martineau, recognizes this element. Its relation

to the whole philosophy of religion will no doubt be discussed by other speakers at this congress.

Suffer me in brief to state my conviction that the authority of conscience only receives its full explanation when it is admitted that that difference which we designate in forms of "higher" and "lower" is not of our own making. It issues forth from our own nature because it has been first implanted within it. It is a speech to our soul of a loftier voice, growing clearer and more articulate as thought grows wider and feeling more pure. It is, in fact, the witness of God within us; it is the self-manifestation of His righteousness, so that in the common terms of universal moral experience lies the first and broadest element of Revelation. But may we not apply the same tests, the worth of belief, the genuineness of feeling, to more special cases? If the divine life shows itself forth in the development of conscience, may it not be traced also in the slow rise of a nation's thought of God, or in the swifter response of nobler minds to the appeal of heaven? The fact is, that man is so conscious of his weakness that in his earlier days all higher knowledge, the gifts of language and letters, the discovery of the crafts, the inventions of civilization, poetry and song, art, law, philosophy, bear about them the stamp of the superhuman. "From thee," sang Pindar (nearest of Greeks to Hebrew prophecy), "cometh all high excellence to mortals." Such love is, in fact, the teaching of the unseen, the manifestation of the infinite in our mortal ken. If this conception of providential guidance be true in the broad sphere of human intelligence, does it cease to be true in the realm of religious thought? Read one of the Egyptian hymns laid in the believer's coffin ere Moses was born:

"Praise to Amen-Ra, the good God beloved, the ancient of heavens, the oldest of the earth, Lord of Eternity, Maker Everlasting. He is the Causer of pleasure and light, Maker of grass for the cattle and of fruitful trees for man, causing the fish to live in the river and the birds to fill the air, lying awake when all men sleep to seek out the good of His creatures. We worship Thy spirit who alone hast made us; we, whom Thou hast made, thank Thee that Thou hast given us birth; we give Thee praises for Thy mercy to us."

Is this less inspired than a Hebrew psalm? Study that antique record of all the Zarathustra in the Gathas, which all scholars receive as the oldest part of the Zend Avesta. Does it not rest on a religious experience similar in kind to that of Isaiah?

Theologies
Many but Re-
ligion One.

Theologies may be many, but religion is but one. It was after this that the Vedic seers were groping when they looked at the varied worship around them and cried: "They call Him India, Mitra, Varuna, Agni; sages name variously Him who is but one;" or again, "the sages in their hymns give many forms to Him who is but one." It was this essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not at all unlike those of Moses and the prophets. Their solution was worthy of the freedom and universality of the spirit of

Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus; nay, with a wider outlook he spoke of the seed of the Logos implanted in every race of man. In virtue of this fellowship, therefore, all truth was revelation and akin to Christ Himself. "Whatsoever things were said among all men are the property of us Christians." The Alexandrian teachers shared the same conception. The divine intelligence pervaded human life and history and showed itself in all that was best in beauty, goodness, truth. The way of truth was like a mighty river ever flowing, and as it passed it was ever receiving fresh streams on this side and that. Nay, so clear in Clement's view was the work of Greek philosophy that he not only regarded it like Law and Gospel as a gift of God, it was an actual covenant as much as that of Sinai, possessed of its own justifying power, or following the great generalization of St. Paul. The law was a tutor to bring the Jews to Christ. Clement added that philosophy wrought the same heaven-appointed service for the Greeks. May we not use the same great conception over other fields of the history of religion? "In all ages," affirmed the author of the wisdom of Solomon, "wisdom entering into holy souls maketh them friends of God and prophets." So we may claim in its widest application the saying of Mohammed: "Every nation has a creator of the heavens—to which they turn in prayer—it is God who turneth them toward it. Hasten, then, emulously after good wheresoever ye be. God will one day bring you all together."

We shall no longer, then, speak like a distinguished Oxford professor of the three chief false religions—Brahmanism, Buddhism, Islam. In so far as the soul discerns God, the reverence, adoration, trust, which constitute the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused, or pure and elevated, but they are in substance the same.

"In the adoration and benedictions of righteous men," said the poet of the *Masnavi-i-Manavi*, "the praises are mingled into one stream; all the vessels are emptied into one ewer; because He that is praised is in fact only one. In this respect all religions are only one religion. Can the same thought be carried one step farther? If inspiration be a world-wide process unconfined by specific limits of one people, or one book, may the same be said of the idea of incarnation? The conception of incarnation has many forms, and in different theologies serves various ends. But they all possess one feature in common. Among the functions of the manifestation of the divine man is instruction; his life is in some sense or other a mode of revelation. Study the various legends belonging to Central America, of which the beautiful story of the Mexican Quetzalcoatl may be taken as a type—the virgin born who inaugurates a reign of peace, who establishes arts, institutes

Reverence,
Adoration,
Trust.

beneficent laws, abolishes all human and animal sacrifices and suppresses war—they all revolve around the idea of disclosing among men a higher life of wisdom and righteousness and love, which is in truth an unveiling of heaven. Or, consider a much more highly developed type, that of the Buddhas in theistic Buddhism, as the manifestation of the self-existent, everlasting God. Not once only did He leave His heavenly home to become incarnate in His mother's womb.

"Repeatedly am I born in the land of the living. And what reason should I have to manifest myself? When men have become unwise, unbelieving, ignorant, careless, then I, who know the course of the world, declare, 'I am so-and-so,' and consider how I can incline them to enlightenment, how they can become partakers of the Buddha nature."

Goal of the
Christian Be-
liever.

To become partakers of the divine nature is the goal also of the Christian believer. But may it not be stated as already implicitly a present fact? When St. Paul quoted the words of Aratus on Mars Hill, "For we also are His offspring," did he not recognize the sonship of man to God as a universal truth? Was not this the meaning of Jesus when He bade His followers pray, "Our Father who art in heaven?" Once more Greek wisdom may supply us with a form for our thought. The Logos of God which became flesh and dwelt in Christ, wrought, so Justin tells us, in Socrates as well. Was its purpose or effect limited to those two? Is there not a sense in which it appears in all men? If there is a true light which lighteneth every man that cometh into the world, will not every man, as he lives by the light, himself also show forth God? The Word of God is not of single application. It is boundless, unlimited. For each man as he enters into being, there is an idea in the divine mind—may we not say in our poor human fashion?—of what God means him to be; that dwells in every soul, and realizing itself, not in conduct only, but in each several highest forms of human endeavor. It is the fountain of all lofty thought, it utters itself through the creations of beauty in poetry and art, it prompts the investigation of science, it guides the inquiries of philosophy. There are so many kinds of voices in the world, and no kind is without signification. So many voices! So many words! Each soul a fresh word with a new destiny conceived for it by God, to be something which none that has preceded has ever been before; to show forth some purpose of the divine Being just then and there which none else could make known.

Fountain of
all Lofty
Thought.

Thus conceived, the history of religion gathers up into itself the history of human thought and life. It becomes the story of God's continual revelation to our race. However much we may mar or frustrate it, in this revelation each one of us may have part. Its forms may change from age to age; its institutions may rise and fall; its rights and usages may grow and decline. These are the temporary, the local, the accidental; they are not the essence which abides. To realize the sympathy of religions is the first step toward grasping this great thought. May this congress, with its noble representation of so many faiths, hasten the day of mutual understanding when God, by whatever name we hallow Him, shall be all in all.



African Mission Children of the Upper Congo,
By permission of Mr. Wm S. Cherry.

The Sympathy of Religions.

Address by COL. T. W. HIGGINSON, of Cambridge.



AM sorry to see that our chairman keeps up a practice, in the introduction of many gentlemen with long names from many other countries, of heaping injudicious epithets upon them with a result that could silence anybody but an American. [Laughter.] It is interesting to think, as a result of his great labors and your sympathy, that all over this land probably hundreds of pulpits were making this parliament of religions their topic for discussion yesterday. All over this land there were discussions varying in a range only to be equaled by the range of the parliament itself. Some of those discussions had a breadth and grasp, no doubt, worthy of their subject; others among those discussions had a concentrated narrowness and pettiness which could only be illustrated by what a Washington lady said about the English statesman, Mr. Chamberlain, after his residence there. "He is a nice man," she said, "but he doesn't know how to dance. He takes steps so small that you'd think he had practiced on a postage stamp." [Laughter.] Amid all that range of discussion, how few there probably were who recognized that this is, after all, not the first American parliament of religions, but that the first parliament was coincident with the very foundation of this government and was accepted in illustration of its workings.

Founded on
Religious Tol-
eration.

When in 1788 the constitution of the United States was adopted and a commemorative procession of 5,000 people took place in Philadelphia, then the seat of government, a place in the triumphal march was assigned to the clergy, and the Jewish rabbi of the city walked between two Christian ministers, to show that the new republic was founded on religious toleration. It seems strange that no historical painter, up to this time, has selected for his theme that fine incident. It should have been perpetuated in art, like the landing of the Pilgrims or Washington crossing the Delaware. And side by side with it might well be painted the twin event which occurred nearly a hundred years

later, in a Mohammedan country, when in 1875 Ismael Pasha, then khedive of Egypt, celebrating by a procession of two hundred thousand people the obsequies of his beloved and only daughter, placed the Mohammedan priests and Christian missionaries together in the procession, on the avowed ground that they served the same God, and that he desired for his daughter's soul the prayers of all.

During the interval between these two great symbolic acts, the world of thought was revolutionized by modern science, and the very fact of religion, the very existence of a divine power, was for a time questioned. Science rose, like the caged Afreet in the Arabian story, and filled the sky. Then more powerful than the Afreet, it accepted its own limitations and achieved its greatest triumph in voluntarily reducing its claims. Supposed by many to have dethroned religion forever, it now offers to dethrone itself and to yield place to imaginative aspiration, a world outside of science, as its superior. This was done most conclusively when Professor Tyndall, at the close of his Belfast address, uttered that fine statement, by which he will perhaps be longest remembered, that religion belongs not to the knowing powers of man, but to his creative powers. It was an epoch-making sentence.

Modern
Science.

If knowing is to be the only religious standard, there is no middle ground between the spiritual despair of the mere agnostic and the utter merging of one's individual reason in some great organized church—the Roman Catholic, the Greek Catholic, the Mohammedan, the Buddhist. But if human aspiration, or in other words, man's creative imagination, is to be the standard, the humblest individual thinker may retain the essence of religion and may, moreover, have not only one of these vast faiths but all of them at his side. Each of them alone is partial, limited, unsatisfying.

Among all these vast structures of spiritual organization there is sympathy. It lies not in what they know, for they are alike, in a scientific sense, in knowing nothing. Their point of sympathy lies in what they have sublimely created through longing imagination. In all these faiths is the same alloy of human superstition, the same fables of miracle and prophecy, the same signs and wonders, the same perpetual births and resurrections. In point of knowledge all are helpless; in point of credulity, all puerile; in point of aspiration, all sublime. All seek after God, if haply they might find Him. All, moreover, look around for some human life, more exalted than the rest, which may be taken as God's highest reflection. Terror leads them to imagine demons, hungry to destroy, but hope creates for them redeemers mighty to save. Buddha, the prince, steps from his station; Jesus, the carpenter's Son, from His, and both give their lives for the service of man. That the good thus prevails above the evil is what makes religion—even the conventional and established religion—a step forward, not backward, in the history of man.

Every great medieval structure in Christian Europe recalls in its architecture the extremes of hope and fear. Above the main doors of

the cathedral of Notre Dame, in Paris, strange figures, imprisoned by one arm in the stone, strive with agonized faces to get out; devils sit upon wicked kings and priests; after the last judgment demons, like monkeys, hurry the troop of the condemned, still including kings and priests, away. Yet nature triumphed over all these terrors, and I remember that between the horns of one of the chief devils, while I observed it, a swallow had built its nest and twittered securely. And not only did humbler nature thus triumph beneath the free air, but within the church the beautiful face of Jesus showed the victory of man over his fears.

Hope and Fear.

In the same way a recent English traveler in Thibet, after describing an idol room filled with pictures of battles between hideous fiends and equally hideous gods, many-headed and many-armed, says:

"But among all these repulsive faces of degraded type, distorted with evil passions, we saw in striking contrast here and there an image of the contemplative Buddha, with beautiful, calm features, pure and pitiful, such as they have been handed down by painting and sculpture for two thousand years, and which the Lamas (priests), with all their perverted imagination, have never ventured to change when designing an idol of the Great Incarnation."

Exercise of
the imagination.

The need of this high exercise of the imagination is shown even by the regrets of those who, in their devotion to pure science, are least willing to share it. The penalties of a total alienation from the religious life of the world are perhaps severer than even those of superstition.

I know a woman who, passing in early childhood from the gentleness of a Roman Catholic convent to a severely evangelical boarding-school, recalls distinctly how she used in her own room to light matches and smell of the sulphur, in order to get used to what she supposed to be her doom. Time and the grace of God, as she thought, saved her from such terrors at last; but what chance of removal has the gloom of the sincere agnostic of the Clifford or Amberley type, who looks out upon a universe impoverished by the death of Deity?

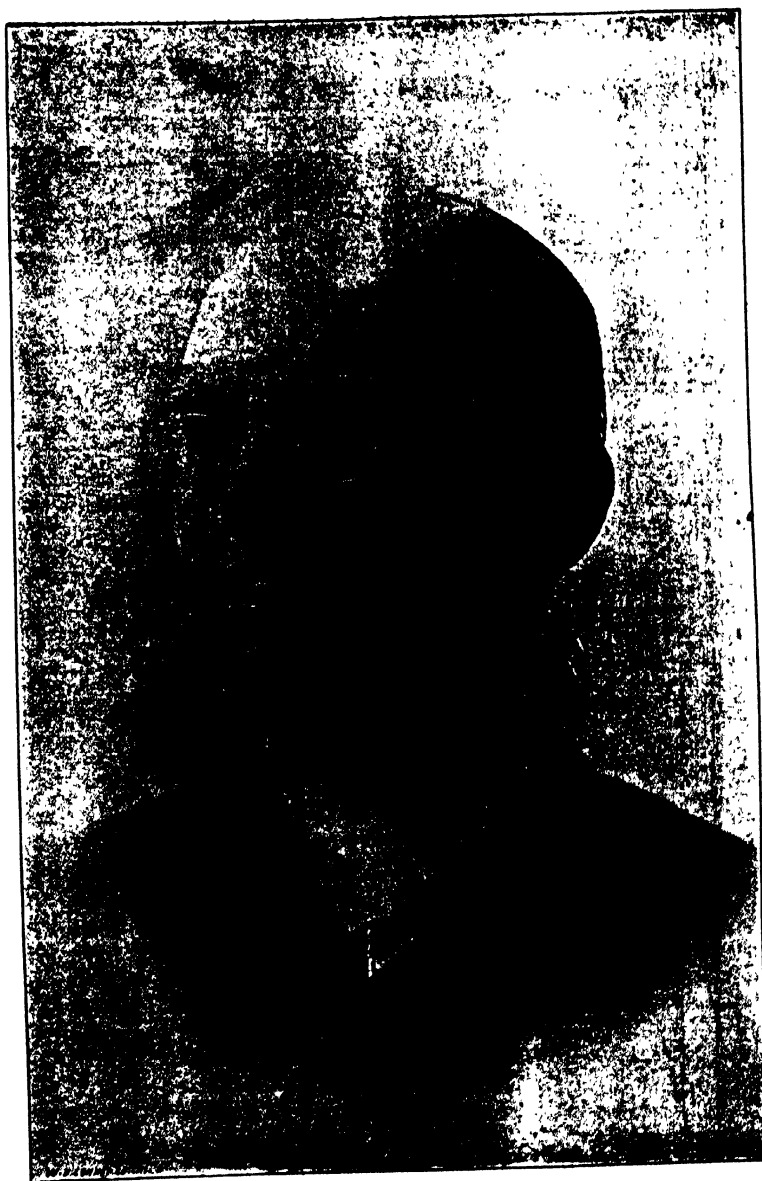
The pure and high-minded Clifford said: "We have seen the spring sun shine out of an empty heaven upon a soulless earth, and we have felt with utter loneliness that the Great Companion was dead." "In giving it up" (the belief in God and immortality), wrote Viscount Amberley, whom I knew in his generous and enthusiastic youth, with that equally high-minded and more gifted wife, both so soon to be removed by death, "We are resigning a balm for the wounded spirit, for which it would be hard to find an equivalent in all the repertoires of science and in all the treasures of philosophy."

It is in escaping this dire tragedy—in believing that what we cease to hold by knowledge we can at least retain by aspiration—that the sympathy of religions comes in to help us. That sympathy unites the kindred aspirations of the human race. No man knows God; all strive with their highest powers to create Him by aspiration; and we

need, in this vast effort, not the support of some single sect alone, like Roman Catholics or Buddhists, but the strength and sympathy of the human race. What brings us here today? What unites us? but that we are altogether seeking after God, if haply we may find Him.

We shall find Him, if we find Him at all, individually; by opening each for himself the barrier between the created and the Creator. If supernatural infallibility is gone forever, there remain what Stuart Mill called with grander baptism, supernatural hopes. It is the essence of a hope that it cannot be formulated or organized or made subject or conditional, on the hope of another. All the vast mechanism of any scheme of salvation or religious hierarchy becomes powerless and insignificant beside the hope in a single human soul. Losing the support of any organized human faith we become possessed of that which all faiths collectively seek. Their joint fellowship gives more than the loss of any single fellowship takes away. We are all engaged in that magnificent work described in the Buddhist "Dhammapada," or, "Path of Light." "Make thyself an island; work hard, be wise." If each could but make himself an island, there would yet appear at last above these waves of despair or doubt a continent fairer than Columbus won.

Individual
Hope.



Rt. Rev. Bishop C. E. Cheney, Chicago.
(Member General Committee.)

What the Dead Religions Have Bequeathed to the Living.

Paper by PROF. G. S. GOODSPEED, of Chicago University.



WE come for the first time in this parliament to the consideration of the dead religions. Naturally they do not claim our interest to such a degree as do the living. We come, as it were, to the threshold of the tomb. The air is likely to be a little musty and the passages somewhat dark. Therefore, if this paper shall, in some of its details, seem a little intricate, I beg your consideration as I read it, and I feel certain that I shall have it by reason of the fact that my observation during the few days of these meetings has shown me how kind you are to the speakers.

The form in which the theme assigned to me is stated is suggestive.

It implies that the religions of the world are not isolated or independent. They are related to one another, and so related that their attitude is not one of hostility. Even the dead religions have left bequests to the living. The subject also implies that these bequests are positive. It is not worth our while to consider the topic if we are convinced beforehand that the dead religions have left behind them only "bones and a bad odor." We are invited to recognize the fact that a knowledge of them serves a somewhat higher purpose than "to point a moral and adorn a tale;" to see in them stages in the religious history of humanity, and to acknowledge that a study of them is important, yes, indispensable, to adequate understanding of present systems. If they have sometimes seemed to show "what fools these mortals be" when they seek after God, they also indicate how He has made man for himself and how

Religions of
the World Re-
lated to One
Another.

human hearts are restless till they rest in Him. Though dead, they yet speak, and among their words are some which form a part of our inheritance of truth.

These dead religions may be roughly summed up in several groups:

- Dead Relig-
ions Summed
Up.
1. Prehistoric cults, which remain only as they have been taken up into more developed systems, and the faiths of half-civilized peoples like those of Central America and Peru.
 2. The dead religions of Semitic Antiquity; that is, those of Phœnicia and Syria, of Babylonia and of Assyria.
 3. The religion of Egypt.
 4. The religions of Celtic Heathendom.
 5. The religions of Teutonic Heathendom.
 6. The religion of Greece.
 7. The religion of Rome.

It would be manifestly impossible in the brief limits of this paper adequately to present the material which these seven groups offer toward the discussion of this question. Even with a selection of the most important systems the material is too extensive. Our effort, therefore, will be directed, not toward a presentation of the material exhaustively or otherwise, but merely toward a suggestion of the possible ways in which the achievements of these "dead" systems may contribute to a knowledge of the living religious facts in general, with some illustrations from the immense field which the above groups cover.

There are three general lines along which the dead religions may be questioned as to their contributions to the living:

1. What are the leading religious ideas around which they have centered or which they have most fully illustrated?
2. What are their actual material contributions, of ideas or usages, to other systems?
3. In the history of their development, decay and death, how do they afford instruction, stimulus or warning?

Progress in
Spite of Errors.

All religious systems represent some fundamental truth or elements of truth. They center about some eternal idea. Otherwise, they would have no claims upon humanity and gain no lasting acceptance with men. The religions of antiquity are no exceptions to this principle. They have emphasized certain phases of the religious sentiment, grasped certain elements of the divine nature, elucidated certain sides of the problem of existence, before which man cries out after God. It is not necessary to repeat that these truths and clear perceptions are often mingled with false views and pressed to extravagant and harmful lengths. But progress through the ages has been made, in spite of these errors, by means of the fundamental elements of truth, to which the very errors bear witness. These are the bequests of the dead religions to the world. They enrich the sum total of right thoughts, noble aspirations, worthy purposes. When patient and analytic study of the facts of religious history has borne in upon one the validity of the principles of development in this field, these religions

appear as parts of the complex whole, and the truths they embody enter into the sphere of religious knowledge as elements in its ever-increasing store.

And not merely as units in the whole are these truths part of the possession of living faiths, but since that whole is a development in a real sense, they enter into the groundwork of existing religions. We do not deny that present life would not be what it is if Egypt and Assyria had not played their part in history; so correlated in all history. Can we then deny that present religion would not be what it is without their religions? An idea once wrought out and applied in social life becomes not only a part of the world's truth, but also a basis for larger insight and wider application. Thus the great and fruitful principles which these dead faiths embodied and enunciated, have been handed down by them to be absorbed into larger and higher faiths, whose superiority they themselves have had a share in making possible. How important and stimulating, therefore, is an investigation of them.

As illustration may be drawn from the religions of two ancient nations, Egypt and Babylonia, which gave two highly influential religious ideas to the world. There is the religion of Egypt, that land of contradiction and mystery, where men thought deep things, yet wor-

Egypt and
Babylonia.

shipped bats and cranes, were the most joyous of creatures, and yet seemed to have devoted themselves to building tombs; explored many fields of natural science and practical art, yet give us the height of their achievements, a human mummy. One central religious notion of Egypt was the nearness of the divine. It was closely connected with a fundamental social idea of the Egyptians. The man of Egypt never looked outside of his own land without disdain. It contained for him the fullness of all that heart could wish. He was a thoroughly contented and joyous creature, and the favorite picture which he formed of the future life was only that of another Egypt like the present. What caused him the most thought was how to maintain the conditions of the present in the passage through the vale of death. The body, for example, indispensable to the present, was equally required in the future and must be preserved. Thus it came to pass that the Egyptian, happiest and most contented of all men in this life, has left behind him tombs, mummies and the book of the dead. Now in this favored land the Egyptian must have his gods. Deity must be near at hand. What was nearer than His presence and manifestation in the animal life most characteristic of each district?

Thus was wrought into shape, founded on the idea of the divine nearness, that bizarre worship of animals, the wonder and the contempt of the ancient world. This idea, which underlay that animal worship, though so crudely conceived, was deeply significant and constituted a most important contribution to the world.

Another great religion of ancient times—the Babylonian-Assyrian, contributed quite a different truth. Living in a land open on every side to the assaults of nature and man, and having no occasion to

glorify Babylonia as the Egyptian exalted his native land, the Babylonian found his worthiest conception of the divine in an exalted deity who, from the heights of heaven and the stars, rained influence. He emphasized the transcendence of the divine. Time does not permit me to give the fuller explanation of the origin of this idea or to trace its growth. Surrounded by a crowd of indifferent or malevolent spirits, who must be controlled by a debasing system of magic, these men looked above and found deliverance in the favor of the divine beings who gave help from the skies. Their literature gives evidence of how they rose by slow degrees to this higher plane of thought in the constant appeal from the earth to heaven, from the power of the spirits to the grace of the gods.

Penitential
Psalms.

Whatever was its origin, it is noticeable that this idea of the elevation, separateness, transcendence of deity is a fruitful basis of morality. Put one's self under the protection of a Lord implies acknowledgment of a standard of obedience. At first purely ritual or even physical in its requirements, this standard becomes gradually suffused with ethical elements. The process is traced in the so-called Babylonian penitential psalms, which, indeed, do not contain very clear traces, if any, of purely ethical ideas. But the fact remains that the Babylonian doctrine of the transcendence of deity thus developed out of the antagonism of natural forces is a starting point for the ethical reconstruction of religion. Egypt never could accomplish this with her religion. She has nothing corresponding to the penitential psalms.

These two primitive religious systems gave to the world these two fundamental ideas. These two earliest empires carried these ideas with their armies to all their scenes of conquest and their merchants bore them to lands whither their warriors never went. The significance of this is not always grasped; nor is it easy to trace the results of the diffusion of these conceptions. Standing among the earliest religious thoughts, which man systematically developed, they had a wonderful opportunity, and we shall see that the opportunity was not neglected.

2. In considering the extent and character of the influence exercised by these religious ruling ideas of Egypt and Babylonia, we pass over to the second element in the bequest of the dead religions to the living, the direct contributions made by the former to the latter. The subject requires careful discrimination. Not a few scholars have gone far astray at this point in their treatment of religious systems. Formerly it was customary to find little that was original in any religion. All was borrowed. The tendency today is reactionary, and the originality of the great systems is exaggerated. There is no question as to the fact of the dependence of religions upon one another. The danger is, lest it be overlooked, that similar conditions in two religions may produce independently the same results. It must be recognized also that ancient nations held themselves more aloof from one another, and especially that religion as a matter of national tradition was much more conservative both in revealing itself to strangers and in accepting contributions from without.

Yet the student of religion knows how, in one sense, every faith in the world has absorbed the life of a multitude of other local and limited cults. This is true of the sectarian religions of India. Islam swallowed the heathen worships of ancient Arabia. Many a shrine of Christianity is a transformation of a local altar of heathendom. There is no more important and no more intricate work lying in the sphere of comparative religion than an analysis of existing faiths with a view to the recovery of the bequests of preceding systems. While much has been done the errors and extravagances of scholars in many instances should teach caution.

We must pass over a large portion of this great field. Attention should be called to the wide range of materials in the realm of Christianity alone. To her treasury the bequests of usage and ritual have come from all the dead past. From Teutonic and Celtic faiths, from the cultus of Rome and the worship and thought of Greece contributions can still be pointed out in the complex structure. Christian scholars have done splendid work in tracing out these remains. I need but refer to the labors of Dr. Hatch and Professor Harnack upon the relations of Christianity to Greece and those of the eminent French scholar, the late Ernest Renan, in the investigation of Christianity's debt to Rome, as instances of the richness of the field and the importance of the results. A more limited illustration which is also in continuation of the line of thought already followed may be shown in the influence of the religions of Egypt and Assyria, Babylonia upon living faiths, or more exactly the connection of their leading ideas with the doctrines of Judaism and Christianity.

The religious ideas of Egypt seem to have spread westward and to have had their greatest influence upon Greece. It has been the fashion to deny utterly the dependence of Greece upon Egypt in respect to religion, but it cannot be denied that the trend of recent discoveries in archæology leads to the opposite conclusion. We must emphasize the fact that every people contributes far more to its own system of religious belief than it borrows from without. Yet Greece herself acknowledged her debt in this matter to the land of the Nile and there is no real reason to deny her own testimony. It is striking to observe how the fundamental Egyptian notions of the sufficiency of the present life and the nearness of the divine reveal themselves in Hellas. The Greek conceived these ideas, indeed, in a far higher fashion. Harmony and beauty were the touchstones by which he tested the world and found it good. The grotesqueness of the Egyptian forms yielded to the grace of the Athenian creations of art and religion, but beneath them was the same thought. In man and his works the Greek found the ideal of the divine, and to him we owe the transformation of the doctrine of the divine nearness into that of God's immanence.

*Influence
upon Greece.*

Egypt's influence in the east was cut off early after her period of conquest by the rise of the Hittite empire. It is difficult to see any traces of her doctrine in the religions of western Asia, unless it be

that of Phœnicia. But with one people, at a later period, it would seem probable that her religious ideas would find lodgment. For a number of years, if Israelitish traditions are to be trusted, the Hebrews were under Egyptian domination, and the formation of their nation and their religious system dates from their deliverance from this bondage. Did they not borrow from the well-organized and imposing religious system of their captors? Could they avoid doing so? The evidences of any such borrowing are not easy to discover. Either they have been carefully removed by later ages or another and more powerful influence has obliterated them. It is also to be remembered that the feeling excited in Israel by the rigors of Egyptian slavery was one of repulsion and abhorrence of everything Egyptian. It is more probable, therefore, that the influence of the religion of Egypt upon Israel was a negative one and that the foundations of her social and religious institutions were laid in a spirit of separation from what was characteristic of her oppressor.

This negative influence, beginning thus in the birth of the nation and continuing through several centuries in the relations of the two peoples, was in its formative power over Hebrew religion second only to that which was positively exercised by another religious system, viz., that of Assyrio-Babylonia, to which we now turn.

Israel's Departure from Egypt.

There were three great periods in which the Hebrews came into close relations with their neighbor on the Tigris and Euphrates. The first was that represented by the tradition respecting Abraham. He came from Ur of the Chaldees with the doctrine of the true God. The circumstances which moved him to depart from that center of the world's civilization are not clear to us, but the tradition gives no hint of hostile relations such as occasioned Israel's departure from Egypt. It was here, therefore, that he came in contact with those elevated ideas of the divine transcendence which are characteristic alike of the religion of Babylonia and in a higher and purer degree of the religion of Israel. Can he have gained his first perception of this truth from the Babylonians? It is not improbable. It is certainly true that a mighty impetus was given to this doctrine in Israel by this earliest contact with Babylonian life.

The third of these periods was the Babylonian captivity. Many scholars are inclined to assign to this time a large number of acquisitions by Israel in the field of Babylonian religion, such as the early traditions of the creation and the deluge. But they forget that the same feeling which led Israel to reject all the attractions of Egypt would be equally aroused against Babylon, in whose cruel grasp they found themselves held fast.

It is in the second period, that of the Assyrian conquest of western Asia, that Israel came most fully under the influence of the religion and the religious ideas of the Babylonians. Both Israel and Assyria had developed a religious system, though Assyria was far in advance of Israel in this respect. Her of Babylon's civilization and religion Assyria had advanced a step beyond her ancestral faith. In

the God Ashur the nation worked out a conception of a national God, before whom the other deities of the pantheon took subordinate positions. Without denying the divine transcendence, Assyria moved in the direction of monotheism. A God of majesty, he was also conceived in the Assyrian style as a God of justice, whose law, though but slightly tinged with ethical ideas as we hold them, must be obeyed.

The Hebrew conception of Jahveh had also been fashioned in the struggle after nationality. It was a conception born out of the very heart of the nation divinely moved upon by the true God. It did not owe its origin to Egypt or Assyrio-Babylonia. But we cannot fail to observe how the note of divine transcendence, the majesty of Jehovah, was ever kept clear in the minds of the Hebrew nation from the two opposite influences—the negative force of Egypt's contrary doctrine and the positive power of the Assyrio-Babylonian religious system as conceived by the Assyrian empire. They were ever present and impressive examples throughout the centuries of Israelitish history.

Under this supporting influence Israel took the one higher step which remained to be taken. Moved forward by the irresistible impulse thus outwardly and inwardly felt, the prophets released Israel's God from the fetters of nationality and from the bonds of a selfish morality and preached the doctrine of a transcendent righteous God of all the earth.

Thus these two elemental truths about God have been conveyed from Egypt and from Babylonia to the nations of men. They have come to be together the possession of Christianity. The doctrine of the divine transcendence is the gift of Judaism to the Christian church, and Christian theology has wrought it out into complex and impressive systems of truth. The truth of the divine immanence early found its place in the hearts and minds of the believers. It is noticeable that the scene of its sway, if not of its Christian origin, was the city of Alexandria. The place where Greek and Egyptian met was the home of this Græco-Egyptian doctrine which the Alexandrian fathers wrought into the Christian system, and which is today beginning to claim that share in the system which its complementary truth has seemed to usurp. The religions which flourished and passed away have in this way contributed to the fundamentals of Christian theism.

The preceding discussion has unavoidably encroached upon the ground of the third line of inquiry, namely, What have the dead religions afforded to the living in their history? What instruction do their life and death give as to the success or failure of religious systems? Two a-priori theories occupy the field as explanations of these religions. First, they are regarded as teaching the blindness of man in his search after God, and the falsity of humanly constructed systems apart from special divine revelation. The dead religions perished because they were false, the production either of Satan or of deluded or designing men. The second theory holds these religions to be steps in the progressive evolution of the religious life of humanity, passing through well-defined and philosophically arranged stages,

Perished Be-
cause they were
False.

each justifiable in its own circumstances, each a preparation for something higher.

Both views are inadequate because they do not include all the facts. What is needed in the study of religion today more than anything else is a study of the manifold facts which religions present and a rigid abstinence from philosophical theories which find facts to suit themselves.

Value of the
Dead Relig-
ions.

One great excellence of this parliament is that it brings us face to face with these facts. These brief sessions will do more for the study of religion than the philosophizing of a score of years. No religion in the totality and complexity of its phenomena is wholly false or wholly true. The death of a religion is not always an evidence of its decay and corruption, its inadequacy to meet the wants of men. There are certain phases of living religious life which every sane man would prefer to see removed and their place supplied by the doctrine and practice of some dead religions. In the search for the laws of religious life and the results of religious activity, the dead religions are particularly valuable because of what these laws and forces have in them worked out to the end. They have formed a completed structure or produced a ruin, both of which disclose with equal fidelity and equal adequacy the working of invariable and irresistible law.

Generalization on these phenomena, if correctly made, have a satisfying quality and a validity which afford a basis for instruction and guidance. Thus these religions themselves constitute what may be after all their most valuable bequest, and as such they have a peculiar interest for the student of religion.

The proofs of this statement throng in upon us and we can select but a few. Among the problems of present religious life, that of the relations of church and state receive light from these dead religions. In antiquity these relations consisted in almost complete identification of the two organisms. Most frequently the church existed for the state, its servant, its slave. The results were most disastrous to both parties, but religion especially suffered. Its priesthoods either became filled with ambitious designs upon the state as in Egypt, or fell into the position of subserviency and weakness as in Babylon and Assyria, Rome and Greece.

Ends and
Aims of Truth.

The aims and ends of truth were narrowed and trimmed to fit imperfect social conditions, and the fate of religion was bound up with the success or failure of a political policy. The destruction of the nation meant the disappearance of the religion. Assyria dragged into her grave the religion which she professed. A similar fate attended many of the cults of Semitic antiquity through the conquests of the great world empires which dominated western Asia. The finished experience of these dead faiths, therefore, speaks clearly in favor of the separation of religion from the state.

Another problem which they enlighten is that of religious unity and the consequent future of religious systems, the ultimate religion. Where these systems survived the ruin of the nationality on which

they depended, they met their death through a mightier religious force. The most brilliant example of this phenomenon is the conflict of Christianity with the religions of the ancient world. Christianity's victory was achieved without force of arms. Was it merely that its foes were moribund that the religious forces of antiquity had all but lost their power? This is not by any means all the truth. I cannot glory in the victory of a Christianity over decaying religions that would have died of themselves if only left alone, but I am proud of her power in that when "the fullness of the times" was come, when Egypt and Syria, Judea, Greece and Rome offered to the world their best, she was able to take all their truths into her genial grasp and incarnating them in Jesus Christ make them in Him the beginning of a new age, the starting point of a higher evolution.

These religions were crippled by their essential character. They had no real unity of thought. Their principle of organization was the inclusion of local cults, not the establishment of a great idea. There was broad toleration in the ancient religious world, both of forms and ideas, but the toleration of ideas existed because of the want of a clear thought basis of religion, or, to speak more precisely, the want of a theology. With the absence of this the multiplicity of forms produced a meaningless confusion. Even where each of these systems reveals to us the presence of a common idea traceable through all its forms this one idea is only a phase of the truth.

Want of a
Theology.

Assyria's doctrine of the divine transcendence and Egypt's view of the divine nearness and Greece's tenet of the divineness of man or the humaneness of God, were valid religious ideas, but each was partial. These religions, so inclusive of forms, could not include or comprehend more than their own favorite idea. But when Christianity came against them with a well-rounded theology, a central truth like that of the incarnation, a truth and a life which not merely included, but reconciled, all ailments of the world's religious progress, none of these ancient systems could stand before it.

They seem to tell us that the true test of a religious system is the measure in which it is filled with God. So far as they saw Him they led men to find help and peace in Him. They proclaimed His law, they sought to assure to men His favor. So far as they accomplished this, so far as they were filled with God, both as a doctrine and as a life, they fulfilled their part in the education and salvation of the human race. By that test they rose and fell; by that measure they take their place in the complex evolution of the world. And it was because they failed to rise to the height of Christianity's comprehension and absorption of God that they perished.

We are sometimes inclined, amid the din of opposing creeds, to long for a religion without theology. These dead faiths warn us of the folly of any such dream. In the presence of a multitude of religions, such as are represented in this parliament, we are tempted to believe that the ultimate religion will consist in a bouquet of the sweetest and choicest of them all. The graves of the dead religions

declare that not selection but incorporation makes a religion strong; not incorporation but reconciliation, not reconciliation but the fulfillment of all these aspirations, these partial truths in a higher thought, in a transcendent life.

The systems of religions here represented, or to come, which will not merely select but incorporate, not merely incorporate but reconcile, not merely reconcile but fulfill, holds the religious future of humanity.

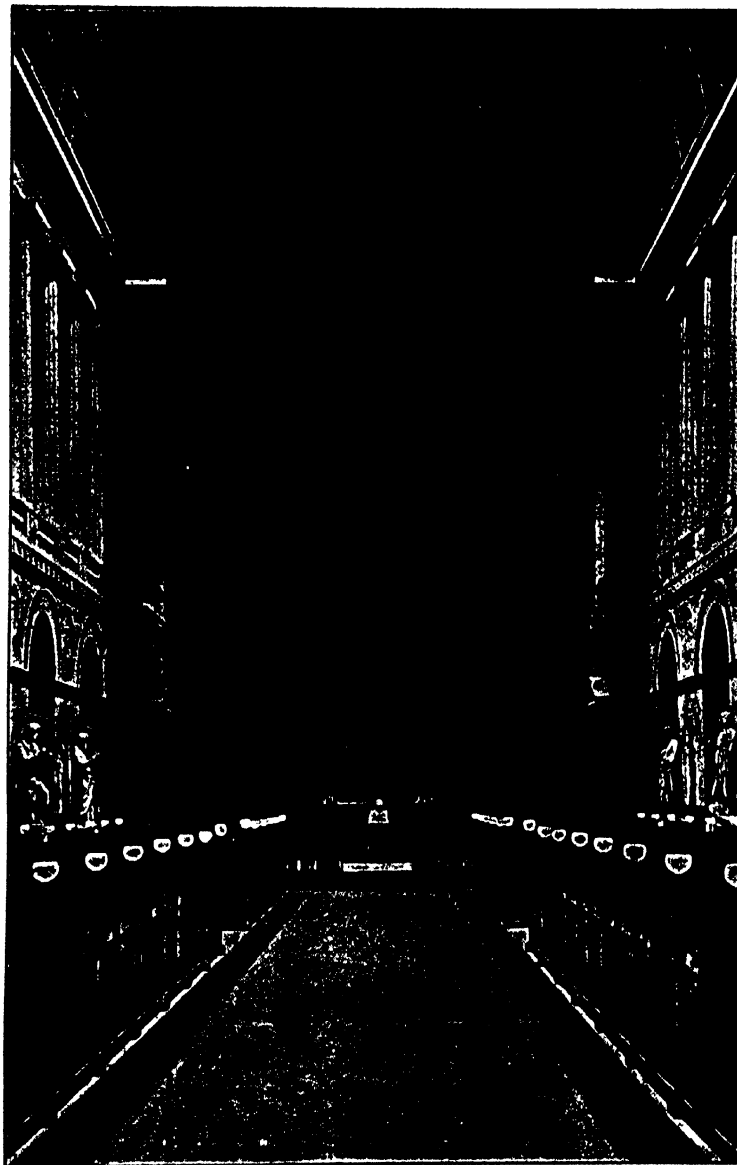
Apart from particular problems these dead religions in clear tones give two precious testimonies. They bear witness to man's need of God and man's capacity to know Him. Looking back today upon the dead past, we behold men in the jungle and on the mountain, in the Roman temple and before the Celtic altar, lifting up holy hands of aspiration and petition to the divine. Sounding through Greek hymns and Babylonian psalms alike are heard human voices crying out after the eternal.

The Light
Received

But there is a nobler heritage of ours in these oldest of religions. The capacity to know God is not the knowledge of Him. They tell us with one voice that the human heart, the universal human heart that needs God and can know Him was not left to search for Him in blindness and ignorance. He gave them of Himself. They receive the light which lighteth every man. That light has come down the ages unto us, shining as it comes with ever brighter beams of divine revelation.

"For God who at sundry times and in divers manners, spake unto the fathers" - and we are, beginning to realize today, as never before, how many are our spiritual fathers in the past - "hath in these last days spoken unto us in the Son."

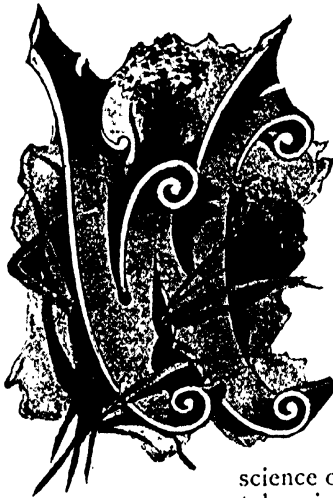




Interior of the Free Church, Copenhagen, Denmark.

Study of Comparative Theology.

Paper by PROF. C. P. TIELE, of Leiden University.



Science of
Religion in its
infancy.

HAT is to be understood by comparative theology? I find that English-writing authors use the appellation promiscuously with comparative religion, but if we wish words to convey a sound meaning we should at least beware of using these terms as convertible ones. Theology is not the same as religion; and, to me, comparative theology signifies nothing but a comparative study of religious dogmas, comparative religion nothing but a comparative study of various religions in all their branches. I suppose, however, I am not expected to make this distinction, but comparative theology is to be understood to mean what is now generally called the science of religion, the word "science" not being taken in the limited sense it commonly has in English, but in the general signification of the Dutch *Wetenschap* (H. G. *Wissenschaft*), which it has assumed more and more even in the Roman languages. So the history and the study of this science would have to form the subject of my paper, a subject vast enough to devote to it one or more volumes. It is still in its infancy. Although in former centuries its advent was heralded by a few forerunners, as Selden (*De Düs Syrüs*), de Brosses (*Le culte des dieux fetiches*), the tasteful Herder and others, as a science it reaches back not much farther than to the middle of the nineteenth century. "*Duxius Origine de tous les Cultes*," which appeared in the opening years of the century, is a gigantic pamphlet, not an impartial historical research. Nor can Creuzer's and Baur's *Symbolik* and *Mythologie* lay claim to the latter appellation, but are dominated by long refuted theory. Meiner's "*Allgemeine kritische Geschichte der Religionen*" (1806-07) only just came up to the low standard which at that time

historical scholars were expected to reach. Much higher stood Benjamin Constant, in whose work, "La Religion Considérée dans sa Source, ses formes et ses Developpements" (1824), written with French lucidity, for the first time a distinction was made between the essence and the forms of religion, to which the writer also applied the theory of development.

From that time the science of religion began to assume a more sharply defined character, and comparative studies on an ever growing scale were entered upon, and this was done no longer chiefly with by-desires, either by the enemies of Christianity in order to combat it and to point out that it differed little or nothing from all the superstitions one was now getting acquainted with, or by the apologists in order to defend it against these attacks and to prove its higher excellence when compared with all other religions. The impulse came from two sides. On one side it was due to philosophy. Philosophy had for centuries past been speculating on religion, but only about the beginning of our century it had become aware of the fact that the great religious problems cannot be solved without the aid of history; that in order to define the nature and the origin of religion one must first of all know its development. Already before Benjamin Constant this was felt by others, of whom we will only mention Hegel and Schelling. It may even be said that the right method for the philosophical inquiry into religion was defined by Schelling, at least from a theoretical point of view, more accurately than by any one else; though we should add that he, more than any one else, fell short in the applying of it. Hegel even endeavored to give a classification, which, it is proved, hits the right nail on the head here and there, but, as a whole, distinctly proves that he lacked a clear conception of the real historical development of religion. Nor could this be otherwise. Even if the one had not been confined within the narrow bounds of an a-prioristic system of the historical data which were at his disposal, even if the other had not been led astray by his unbridled fancy, both wanted the means to trace religion in the course of its developments. Most of the religions of antiquity, especially those of the east, were at that time known but superficially, and the critical research into the newer forms of religion had as yet hardly been entered upon.

One instance out of many. Hegel characterized the so-called Syriac religions as "*die Religion des Schmerzens*" (religion of suffering). In doing this, he of course thought of the myth and the worship of Thammuz-Adonis. He did not know that these are by no means of Aryanaic origin, but were borrowed by the people of western Asia from their eastern neighbors, and are, in fact, a survival of an older, highly sensual naturism. Even at the time he might have known that Adonis was far from being an ethical ideal, that his worship was far from being the glorification of a voluntarily suffering deity. In short, it was known that only the comparative method could conduce to the desired end, but the means of comparing, though not wholly wanting, were inadequate.

Sharply Defined Character.

Important
Discoveries.

Meanwhile, material was being supplied from another quarter. Philological and historical science, cultivated after strict methods, archæology, anthropology, ethnology, no longer a prey to superficial theorists and fashionable dilettanti only, but also subjected to the laws of the critical research, began to yield a rich harvest. I need but hint at the many important discoveries of the last hundred years, the number of which is continually increasing. You know them full well, and you also know that they are not confined to a single province nor to a single period. They reach back as far as the remotest antiquity and show us, in those ages long gone by, a civilization postulating a long previous development, but also draw our attention to many conceptions, manners and customs among several backward or degenerate tribes of our own time, giving evidence of the greatest rudeness and barbarousness. They thus enable us to study religion as it appears among all sorts of people and in the most diversified degrees of development. They have at least supplied the sources to draw from, among which are the original records of religion concerning which people formerly had to be content with very scanty, very recent and very untrustworthy information. You will not expect me to give you an enumeration of them. Let me mention only Egypt, Babylonia and Assyria, India and Persia, and of their sacred books, the "Book of the Dead," the so-called "Chaldean Genesis," the "Cabylonia," the "penitential psalms" and mythological texts, the "Veda" and the "Avesta." These form but a small part of the acquired treasures, but though we had nothing else it would be much.

I know quite well that at first, even after having deciphered the writing of the first two named, and having learned in some degree to understand the languages of all, people seemed not to be fully aware of what was to be done with these treasures, and that the translations hurriedly put together failed to lead to an adequate perception of the contents. I know also that even now, after we have learned how to apply to the study of these records the universally admitted, sound philological principles, much of what we believe to be known has been rejected as being valueless, and that the questions and problems which have to be solved have not decreased in number, but are daily increasing. I cannot deny that scholars of high repute and indisputable authority are much divided in opinion concerning the explanation of those texts, and that it is not easy to make a choice out of so many conflicting opinions. How much does Brugsch differ in his representation of the Egyptian mythology from Edward Meyer and Ermann! How great a division among the Assyriologists between the Accadists, or Sumerists and the anti-Sumerists or anti-Accadists! How much differs the explanation of the Veda by Roth, Müller and Grassman, from that of Ludwig, and how different is Barth's explanation from Bergaigne's and Regnaud's! How violent was the controversy between Spiegel and Haupt about the explanation of the most ancient pieces in the Avesta; and now in this year of grace, while the younger generation, Bartholomæ and Geldner on the one hand, Geiger, Wilhelm,

Hubschmann, Mills on the other hand, are following different roads, there has come a scholar and a man of genius, who is, however, particularly fond of paradoxes, James Darmsteter, to overthrow all that was considered up to his time as being all but stable, nay, even to undermine the foundations, which were believed safe enough to be built upon.

But all this cannot do away with the fact that we are following the right path, that much has already been obtained, and much light has been shed on what was dark. Of not a few of these new fangled theories it may be said they are at least useful in compelling us once more to put to a severe test the results obtained. So we see that the modern science of religion, comparative theology, has sprung from these two sources; the want of a firmer empirical base of operations, felt by the philosophy of religion, and the great discoveries on the domain of history, archæology and anthropology.

Following
the Right Path.

These discoveries have revealed a great number of forms of religion and religious phenomena which, until now, were known imperfectly or not at all; and it stands to reason that these have been compared with these already known and that inferences have been drawn from this comparison. Can anyone be said to be the founder of the young science? Many have conferred this title upon the famous Oxford professor, F. Max Müller; others, among them his great American opponent, the no less famous professor of Yale college, W. Dwight Whitney, have denied it to him. We may leave this decision to posterity. I, for one, may rather be said to side with Whitney than with Müller. Though I have frequently contended the latter's speculations and theories, I would not close my eyes to the great credit he has gained by what he has done for the science of religion, nor would I gainsay the fact that he has given a mighty impulse to the study of it, especially in England and in France.

But a new branch of study can hardly be said to be founded. Like others, this was called into being by a generally felt want, in different countries at the same time and as a matter of course. The number of those applying themselves to it has been gradually increasing, and for years it has been gaining chairs at universities, first in Holland, afterward also in France and elsewhere, now also in America. It has already a rich literature, even periodicals of its own. Though at one time the brilliant talents of some writers threatened to bring it into fashion and to cause it to fall a prey to dilettanti—a state of things that is to be considered most fatal to any science, but especially to one that is still in its infancy—this danger has fortunately been warded off, and it is once more pursuing the noiseless tenor of its way, profiting by the fell criticism of those who hate it.

I shall not attempt to write its history. The time for it has not yet come. The rise of this new science, the comparative research of new religions, is as yet too little a feature of the past to be surveyed from an impartial standpoint. Moreover, the writer of this paper himself has been one of the laborers in this field for more than thirty

Rise of the
New Science.

years past, and so he is, to some extent, a party to the conflict of opinions. His views would be apt to be too subjective, and could be justified only by an exhaustive criticism which would be misplaced here, and the writing of which would require a longer time of preparation than has now been allowed to him. A dry enumeration of the names of the principal writers, and the titles of their works, would be of little use, and would prove very little attractive to you. Therefore, let me add some words on the study of comparative theology.

The first, the predominating question is: Is this study possible? In other words, what man, however talented and learned he may be, is able to command this immense field of inquiry, and what lifetime is long enough for the acquiring of an expansive knowledge of all religion? It is not even within the bounds of possibility that a man should master all languages, to study in the vernacular the religious records of all nations, not only recognize sacred writings, but also those of dissenting sects and the songs and sagas of uncivilized people. So one will have to put up with the translations, and everybody knows that meaning of the original is but poorly rendered even by the best translations. One will have to take upon trust what may be called second-hand information, without being able to test it, especially where the religions of the so-called primitive peoples are concerned. All these objections have been made by me for having the pleasure of setting them aside; they have frequently been raised against the new study and have already dissuaded many from devoting themselves to it. Nor can it be denied that they contain at least some truth. But if, on account of these objections, the comparative study of religions were to be esteemed impossible, the same judgment would have to be pronounced upon many other sciences.

I am not competent to pass an opinion concerning the physical and biological sciences. I am alluding only to anthropology and ethnology, history, the history of civilization, archæology, comparative philology, comparative literature, ethics, philosophy. Is the independent study of all these sciences to be relinquished because no one can be required to be versed in each of their details equally well, to have acquired an exhaustive knowledge, got at the mainspring of every people, every language, every literature, every civilization, every group of records, every period, every system? There is nobody who will think of insisting upon this. Every science, even the most comprehensive one, every theory must rest on an empirical basis, must start from an "unbiased ascertaining of facts;" but it does not follow that the tracing, the collecting, the sorting and the elaborating of these facts and the building up of a whole out of these materials must needs be consigned to the same hands. The flimsily constructed speculative systems, pasteboard buildings all of them, we have done away with for good and all.

But a science is not a system, not a well-arranged storehouse of things that are known, but an aggregate of researches all tending to the same purpose, though independent yet mutually connected, and

each in particular connected with similar researches in other domains, which serve thus as auxiliary sciences. Now the science of religion has no other purpose than to lead to the knowledge of religion in its nature and in its origin. And this knowledge is not to be acquired, at least if it is to be a sound, not a would-be knowledge, but by an unprejudiced historical-psychological research. What should be done first of all is to trace religion in the course of its development, that is to say in its life, to inquire what every family of religions, as for instance the Aryan and Semitic, what every particular religion, what the great religious persons have contributed to this development, to what laws and conditions this development is subjected, and in what it really consists? Next the religious phenomena, ideas and dogmas, feelings and inclinations, forms of worship and religious acts are to be examined, to know from what wants of the soul they have sprung and of what aspirations they are the expression. But these researches, without which one cannot penetrate into the nature of religion nor form a conception of its origin, cannot bear lasting fruit, unless the comparative study of religious individualities lie at the root of them. Only to a few it has been given to institute this most comprehensive inquiry, to follow to the end this long way. He who ventures upon it cannot think of examining closely all the particulars himself; he has to avail himself of what the students of special branches have brought to light and have corroborated with sound evidence.

Aggregate of
Researches.

It is not required of every student of the science of religion that he should be an architect; yet, though his study may be confined within the narrow bounds of a small section, if he does not lose sight of the chief purpose, and if he applies the right method, he, too, will contribute not unworthily to the great common work.

So a search after the solution of the abstruse fundamental questions had better be left to those few who add a great wealth of knowledge to philosophical talents. What should be considered most needful, with a view to the present standpoint of comparative theology, is this: Learning how to put the right use to the new sources that have been opened up; studying thoroughly and penetrating into the sense of records that on many points still leave us in the dark; subjecting to a close examination particular religions and important periods about which we possess but scanty information; searching for the religious meaning of myths, tracing prominent deities in their rise and development, and forms of worship through all the important changes which meaning they have undergone; after this the things thus found have to be compared with those already known.

Two things must be required of the student of the science of religion. He must be thoroughly acquainted with the present state of the research, he must know what has already been got, but also what questions are still unanswered; he must have walked, though it be quick in time, about the whole domain of his science; in short, he must possess a general knowledge of religions and religious phenomena. But he should not be satisfied with this. He should then

Require-
ments of the
Students.

select a field of his own, larger or smaller, according to his capacities and the time at his disposal; a field where he is quite at home, where he himself probes to the bottom of everything of which he knows all that is to be known about it, and the science of which he then must try to give a fresh impulse to. Both requirements he has to fulfill. Meeting only one of them will lead either to the superficial dilettanteism which has already been alluded to, or the trifling of those Philistines of science, who like nothing better than occupying our attention longest of all with such things as lie beyond the bounds of what is worth knowing. But the last-named danger does not need to be especially cautioned against, at least in America. I must not conclude without expressing my joy at the great interest in this new branch of science, which of late years has been revealing itself in the new world.

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